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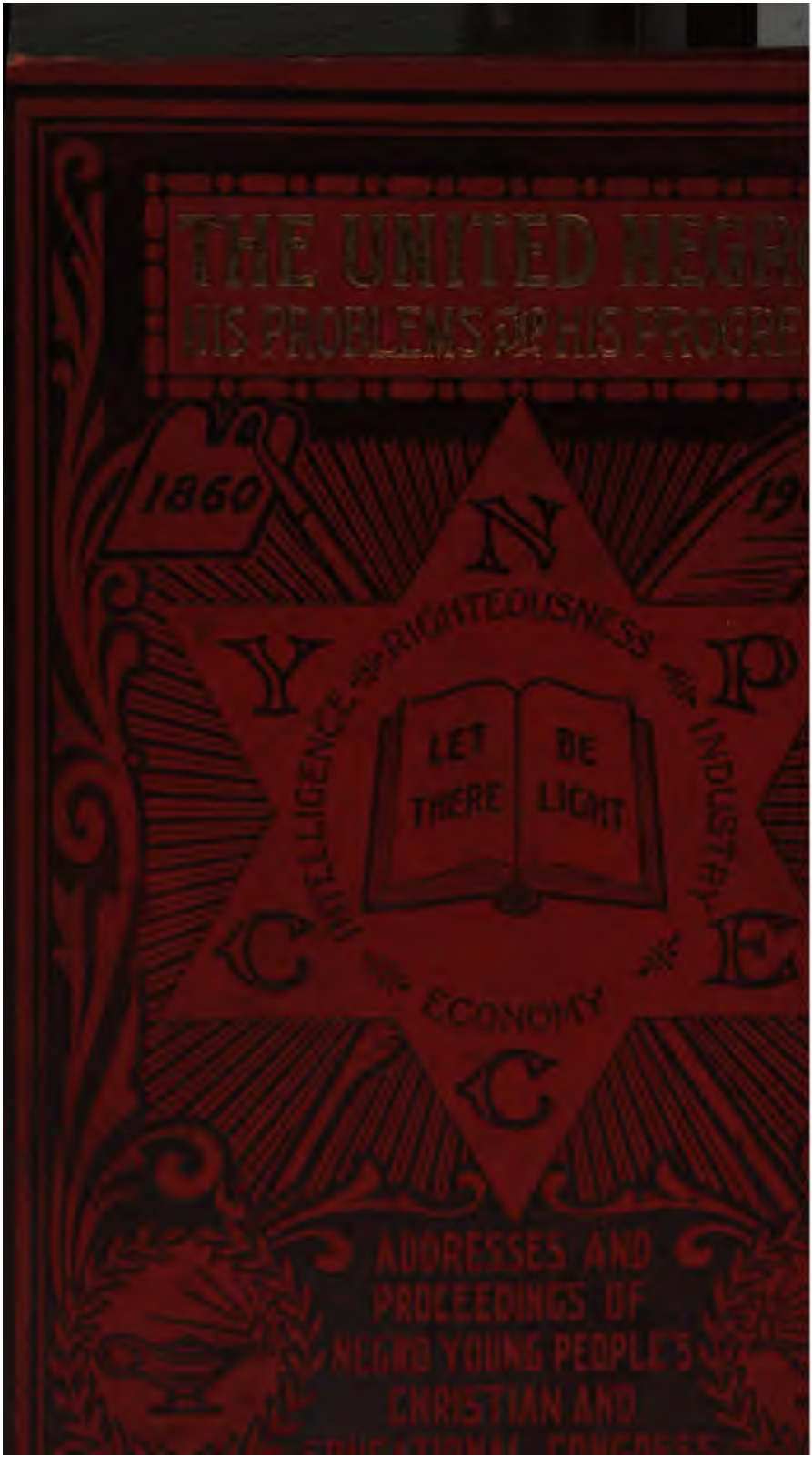
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LET THERE BE LIGHT
ADDRESSES AND
PROCEEDINGS OF
NEGRO YOUNG PEOPLE'S
CHRISTIAN AND

THE WILLIAM ARMFIELD HOLT ⁂ AND ETHEL RHODES HOLT FUND

The Holts on February 22, 1903 ⁂ The first marriage in Memorial Church

THE UNITED NEGRO:
HIS PROBLEMS AND HIS PROGRESS

CONTAINING THE

ADDRESSES AND PROCEEDINGS THE NEGRO YOUNG PEOPLE'S CHRISTIAN AND EDUCATIONAL CONGRESS, HELD AUGUST 6-11, 1902

Introduction by

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With Introductory Letters by

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PUBLISHERS' PREFACE

The Publishers of "The United Negro: His Problems and His Progress," have great faith in the book and make no excuse for the same. In the first place, they join with the editors in their great desire to serve the public with helpful and inspiring reading matter. They recognize, in these days when books are multiplied to such great extent as to give modern conformation to the ancient Biblical declaration, that "of making books there is no end," that to win the public favor a book must be well written as to matter, timely in its discussions, gratifying a public need, and attractive in its typographical make-up. We are ready to declare that the variety, richness, and fulness of the contents of this book can not be called in question. As to the timeliness of its discussions, it is safe to say that no question is more burning before the American people to-day than the Negro Question. Moreover, the best minds of the nation are constantly agitating the question in order to arrive at its right solution. Further, well known acts and facts establish the conviction that both races are seeking the right and true way. In the next place, it is significant and worthy of note that many of the wisest thinkers of the Negro race are speaking the truth in this book, and it can not fail to arrest the attention of the statesman of the nation as well as delight and inspire the humble cottager in his daily toil. We are gratified to announce that we have not spared toil, art, thought and money to make this book worthy of the writers' lofty purposes and sincere efforts to clothe the truth in as beautiful a form as the best typographical art is capable of. Standing in the position we do in the South, with many of the foremost white men of this section in our publishing house, we count it an honor to come to the help of our "Brothers in Black" and place at their disposal, not only the financial backing of the house, but our general interest in their welfare and our heartiest co-operation in every endeavor that seeks the uplift and the betterment of society in general.

We send forth this volume with faith in its writers, in its purpose and in its widespread sale for the good of the nation.

THE PUBLISHERS

Atlanta, Ga., November, 1902

EDITORS' PREFACE

The projectors of the Negro Young People's Christian and Educational Congress, from the issuance of the very first call, promised that several distinct results would follow the Congress, as the night the day, and that they would be far-reaching and helpful in their effect upon the race and upon others for all time. It was promised that such a Congress of Christian and Educational workers of the race would be gathered together as never before witnessed, and that it would be great in numbers, great in the characte and quality of the numbers as well as in their utterances. A program was promised that, for helpful discussion of vital topics affecting the basic principles of the Negro's life and living and for the wide field it would cover in religion, education and social life of our people, the like had never before been given by the Negro, for the Negro, or by the white man in behalf of the Negro in the world's history.

It was also promised that a declaration would be issued that would meet the sober, candid and just consideration and endorsement of all American people, while not in any sense compromising one single iota of rights, privileges and immunities belonging to them.

It was promised that the progressive side of the Negro race in music, letters, conduct and personnel would be so greatly in evidence that, although the Congress be held on Southern soil and in Georgia, our people would command, by their very being and bearing, respect from all. It was promised that the Congress would be an object lesson of the bright side of the race to the brother in white, that he would be compelled to admit that there are two distinct classes of Negroes, and that this, the christian educated class, should be treated as others of their kind, without respect to race. It was promised that the Congress was to deal with religion, education and society, the essentials to good citizenship and the purifier of things political, rather than with politics as such.

It was promised that in the Congress would be gathered able, christian leaders, men and women of the race, who had wisdom

enough to know that diplomacy and conservatism upon the part of a race situated as the Negro is and related as he is to the other races in America is the position to assume, rather than one of incendiarism and radicalism. It was proposed to show that the educated and christian class believing in this method of adjusting our difficulties and troubles are in the majority. It was promised that the young men and women of the race who gathered would be inspired and encouraged as never before, and that to the thousands who came open, ready, thirsty and hungry for hope, encouragement and inspiration, they would not return without it.

It was promised that the gulf of denominational differences keeping the Negro apart would be in a national sense bridged by the Negro, and that he would thus conspicuously emphasize his intelligence in forgetting non-essentials for essentials, and in this coming together of all denominations achieve a result in history never before equaled by any race, even his brother in white. It was promised that the Negro would grapple with his problems as he had never before done; that he would go to the root of his troubles, and that while he might rise to congratulate himself upon "what God hath wrought" in him, he would never forget, during his presence in Atlanta, that he was here to study problems, and, while studying them, likewise emphasize that the "Negro meets to pray" over them, to get new strength for the fray and to start out afresh to bring the masses as high up in the scale of christian life and living as he himself is. It was promised that, while studying problems and troubles within the race, the Congress would be optimistic and never pessimistic.

It was promised that the Congress would be spiritual, educational and sociological.

It was lastly promised that the results above enumerated, sure to be realized by a careful and discreet "hewing to the line," would be embodied in book form and given to the world so that the race from cabin to mansion, the boy and the girl in the city and country, the humble, the lowly as well as the proud and rich, yea, that the united race everywhere might read, digest and absorb every scintilla of the purpose, spirit and results of this truly forward movement of

the race to lift itself by its own mighty hand in one concerted, way, for the first time in the world's history.

Hence this book, "The United Negro: His Problems and His Progress." It can be truthfully said, and will be generally accepted, that every promise made with reference to this movement has been realized to as great an extent as the time thus far justifies. It was the greatest meeting of the race ever held—in numbers, in quality, in personnel, in program, in field of discussion covered by the program, in declaration of principles and in effect upon the country in the creation of a sentiment friendly to the Negro, and it is but a whit this side of a miracle, that in forty years after the emancipation of the Negro from slavery he meets together in an Interdenominational Congress of Christian and Educational Workers, with an attendance of six thousand, which at least one thousand of the best journals, religious and secular, North, South, East and West, white and black, declare marks a new epoch and a new page in the history of the race. This book goes to the race as a message from the race. It goes to the American people without respect to race as a message from one-eighth of its population as to its present and future. Surely as the book chronicles the greatest meeting of the race, it forthwith becomes the greatest book of the race. Its four great divisions on Religion, Social and Moral Reform, Material Prosperity and Education give it the breadth and scope of no other book on the race question. The contributors, in the person of those who delivered addresses on the various topics assigned at the Congress, are the representative religious and educational thinkers. Their views upon our race condition and its future, the remedies they suggest, come not as the idle dream of theorists, but as workers in the thickest of the battle. Every chapter focuses to a given point, and that point concerns some vital part of the race's existence, either of achievement, which is given to inspire and encourage, or work yet to be done, and duty still upon us, and how it may be done, as a warning and admonition that many bridges are yet to be crossed.

The book is a most valuable historical and biographical work, and a picture gallery of worthy men and women. As a work of his-

tory, giving facts and figures about the missionary and educational efforts of the race for the race, or of the brother in white in behalf of the race, nothing like it has ever been issued. These facts and figures of each church and society have for the first time been put in such a position as to make this book a valuable historical treatise for ready reference. These facts are given by the distinguished gentlemen officially in charge of all these interests, and are therefore authoritative. No book of the race ever had such an array of distinguished leaders to contribute to it.

It must be remembered that men of all denominations and agencies working among the Negro people are contributors.

As this volume of light, cheer, hope, comfort, purpose, history, warning, remedy and undying confidence and unfaltering faith in God's purpose to help the Negro win every just, right, privilege and immunity belonging to him, goes forth, it should be sent with the debt of gratitude to those who, on the one hand, helped to make the history such a success, which the volume chronicles, and on the other to those who help to publish the same. In the front rank of those of the first is the faithful office force who worked night and day for a mere pittance, compared with the amount they should earn in view of their faithfulness and efficiency. These young people have come from educational institutions of the race. They are christian young people, and it was only necessary for the writer to remind them in their tired, weary hours of night that they were working for their race and that was more than money. They are unknown in a national sense, but, like the firemen in the engine room of the battleship, they were, in no small degree, the men behind the guns. As this volume goes to the race so goes the names of these seventeen young men and women who thus labored night and day: Miss Marie J. Penn, Lynchburg, Va.; Miss Mattie A. Carr, Lexington, Ky.; Mrs. M. Belle Scott, Lynchburg, Va.; Mr. J. B. Randolph, Pass Christian, Miss.; Mr. F. B. Smith, New Orleans, La.; Mr. E. L. Gordon, Atlanta, Ga.; Rev. S. E. C. Lord, Atlanta, Ga., were the stenographers. The other clerical force in the marking and copying departments were as follows: Mr. C. Y. Trigg, Lynchburg, Va.; Mr. W. M. Gordon, Atlanta, Ga.; Mr. Wm.

H. Deane, Atlanta, Ga.; Mr. H. J. Brown, Chicago Ill.; Mr. William Rice, South Carolina; Mr. Edward Crogman, Atlanta, Ga.; Mr. J. C. Gibbs, of South Carolina; Mr. E. D. Caffey, of Alabama; Mr. J. W. Hagler, of Chattanooga, Tenn., and Miss Dora E. Johnson. These are here named as examples of faithfulness for our young people who read this volume. A large debt of gratitude is due to the conspicuous service which Hon. Clark Howell, editor of the Atlanta Constitution, rendered the Congress. Without the slightest attempt to dictate the policy of the Congress for one moment, it is to his praise that he gave orders to report the Congress in full as it was, and not otherwise. Credit and thanks are also due Hon. John Temple Graves of the Atlanta News and Hon. F. H. Richardson of the Atlanta Journal and the Associated Press bureau.

The contributors and speakers to the volume will get the full gratitude due them in the largest and most appreciative reading ever given a race book, but by no means are the editors, who work at the behest of the Board of Directors, insensible or ungrateful to these distinguished men and women for the choice thoughts as well as for the facts, figures and helpful suggestions which they give. Their literary style makes this volume of such excellence as will provoke but little literary criticism. The citizens of Atlanta, Chief of Police Ball, the pastors of our churches, the Interstate Fair Association, as represented by Hon. H. H. Cabaniss, Captain Ellis of the Keely Co., Secretary Weldon, are due thanks for courtesies. It should not be forgotten that on the part of the local committee of arrangements, the Chairman, Prof. W. B. Matthews, A. M., and the Secretary, Prof. John Pope, A. B., rendered the most valuable, painstaking and exacting service to facilitate the wish of all from a local view point. The chairmen of local committees, especially of Press and Promotion, of Registration and of Entertainment did honorable and arduous service. It took all to make the Congress the success it was. What shall be said of the Commissioners and Field Secretaries? Suffice to say a special chapter is given them. Their voice from rostrum, their pen in the newspapers of the land aroused the people to the greatness of the movement. The Negro press is to be congratulated as well as thanked that they so gener-

ously gave prominence to a movement fraught with such good for the race.

Our President, Bishop Wesley J. Gaines, gave of his means and of his time, as well as his ripe and rich experience and his unquestioned influence in the city of Atlanta and the nation to the realization of the Congress and its success. His opening address stamped him as one of the wisest as well as safest leaders. Called to the honorable office of President without warning, he comprehended the scope of the movement with the vision of a prophet and set the pace for all that followed in a truly statesman-like utterance. He may justly feel proud of the leadership whereunto he has been called of the most triumphant movement of the race.

Last, but actually first, a debt of deep gratitude is due John Wesley Edward Bowen, D. D., Ph. D., who was called to the office of First Assistant Corresponding Secretary to take charge of the program. Early in the history of the movement the writer realized that so vast an undertaking had been begun that its realization in the allotted time would be impossible with one secretary. The successful working out of our plans comprehended more labor than any one man could perform. On January 15th, 1902, at a meeting of the Board of Directors the appointment of Dr. Bowen as First Assistant Corresponding Secretary was requested. This was done. Almost simultaneously with this action of the Board the Board of Bishops of the Methodist Episcopal Church appointed Dr. Bowen to represent the Methodist Episcopal Church on the Board of Directors. This was done by official action. It was a distinguished honor. At a meeting of the Program Committee in March, 1902, the work of the program was given to the corresponding secretaries, but the writer had all that he could do to plan for the field in working up the Congress, to plan for the finances to run the Congress, and to take care of the correspondence, which averaged one hundred letters coming to the office per day, and from one to five hundred leaving the office daily. Thus the program, with the editing of the Souvenir Book of two hundred pages, was entirely upon Dr. Bowen. He did his work so well that the Congress is indebted to him for its great program, for the breadth of the discussion and for

the many complimentary expressions which have grown out of the character of the subjects and topics discussed, all of which are so vital to the race's uplift. He made possible this volume while he was making the program. The editing of this volume has devolved entirely upon him, which is a guarantee of the literary finish and excellence of the same. His service in the Negro Young People's Christian and Educational Congress, to the race and the country, stands solitary and alone among his people, while this volume, "The United Negro; His Problems and His Progress," of which he is Editor-in chief, will stand as a monument to the ripe scholarship he displayed in building the greatest program of the greatest meeting of the race's history . It is a pleasure to pay tribute to such a distinguished son of the race, who has been faithful over a few things and will most surely one day be called to preside over many.

To the Board of Directors, with especial reference to some who gave their loyal and faithful support, the writer is gratefully indebted. Without the freedom given us and the confidence reposed in us, we could not have attained unto the measure of success which is now history.

This volume, with its wealth and treasure, so much needed everywhere, would be in manuscript but for the Luther Publishing Company, a great business firm of christian gentlemen, living in the South, who were impressed, as many others were of their race, of the good which this "truly wonderful convention" (as Dr. J. M. Buckley calls it) had accomplished. We desire to emphasize that the Luther Publishing Co. is a firm of christian men, and their hope, as ours, is that this book will find its way to cabin door as well as to city homes, and that everywhere it may illumine the homes of our people and give them knowledge to know that God is with His people and that daybreak is here.

Mr. D. E. Luther, the President and General Manager of the company, has been a leader in christian work in Atlanta for years, and as General Secretary of the Y. M. C. A. has brought the Association to marked prosperity.

Another leading member of the firm—Mr. E. H. Thornton—is an Atlanta banker and substantially interested in all that helps and

builds up humanity. Their interest is more than money, their investment represents an impression made, and may it not only be remunerative in a financial way, but in the uplift of the people who read this volume which they make possible.

There are other Congresses to be held every three years. May this volume educate the people upon the movement. Let us devoutly pray that in the education of the people upon the sincere purpose and spirit of the promoters of the Congress, who are among the best men of the race, the unmanly and unwarranted criticisms of the few may be in the future, as in the past, relegated to the rear while God's people move forward hundreds of thousands strong.

May this message go forth to create cordial relations between all races under the banner of Jesus Christ. We are to live together, and may this volume in the hands of white man and black man serve as an inspiration and an eye-opener to the real aim of the enlightened, edu. ed, christian Negro. May it dispel darkness and scatter light, lead into the schools and churches the youth of the land, until there shall not be room to contain them; cause missionaries to be sent to the weak, the poor, the helpless and benighted; kindle a flame of zeal and enthusiasm for righteousness, education and holy living wherever its pages shall be read, and the cause which makes it possible remembered. May homes, firesides, churches, Sunday Schools, young people's societies, Y. M. C. A.'s be blessed by its reading, and may it help the gospel of Christ Jesus to "cover the earth as the waters the mighty deep."

"Aid the dawning tongue and pen,
Aid it hopes of honest men,
Aid it paper, aid it type,
Aid it, for the hour is ripe;
And our earnest must not slacken into play;
Young men of thought, young men of action,
Clear the way."

I. GARLAND PENN,
Corresponding Secretary, N. Y. P. C. & E. C.

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FIRST DIVISION

HISTORICAL AND PRELIMINARY

CHAPTER I

INTRODUCTORY LETTERS FROM REPRESENTATIVE MEN

An Object Lesson

HON. CLARK HOWELL, Editor of the "Atlanta Constitution."

From August 6th to the 11th Atlanta has been filled with representatives of the race who in themselves are the best of illustrations of the possibilities for the future. After seeing them, after hearing the addresses of their leaders and noting not only the earnestness, but the intelligence displayed in dealing with the great problems of the elevation of the race, one cannot but be optimistic with regard to the future. Earnest, God-fearing, intelligent men and women are devoting their best efforts to the betterment of their race, and they show in themselves what has been and what will be, accomplished through education and the practical application of the teachings of Christianity

The character of the crowd in attendance upon the Congress has been most favorably commented upon on all sides. The verdict of Atlanta may be said to be unanimous. The Young People's Congress has made an impression upon this city at the heart of the South which can not but be of great value in aiding the great work these people have in hand.

They have been given a hearty, earnest welcome at the hands of the people of Atlanta. They have in every way been given such consideration as is accorded all gatherings of earnest Christian workers. While, of course, their entertainment has been in the hands of the people of their own race, the leading white citizens have aided, in every possible way, the work of the local committees. The white people have given them right-of-way in the same manner that it would have been given other visitors gathered for a Christian purpose. The recognition, both of the work these people have to do in upbuilding their race and of their ability to do it, has been complete.

It Has Helped the Negro to Know Himself Better

BOOKER T. WASHINGTON

I have been asked to give an expression of opinion as to the beneficial results which are expected to grow out of the Negro Young People's Congress recently held in Atlanta, Ga. I am very glad of the opportunity to do so, because I have become impressed with the idea that it is one of the most powerful agencies for good inaugurated among our people. That it will prove of incalculable service in stimulating the religious and educational work among our people is apparent to all who attended the sessions, or who have followed the reports of the newspapers of the country. More than all, it has helped the Negro people to know themselves, and has, at the same time, served as an admirable object lesson in revealing the race in a new and unexpected way to our brothers in white.

High Ground, Right Thinking

RT. REV. C. K. NELSON, D.D., Bishop of Georgia

The first great step in the difficult upward march of developr
is taken when a people candidly studies its own defects. Rel

of manners and customs begins there. Advance in civilization dates from recognition of imperfections, not from perception, always easy, of the faults of others.

It is far more profitable to recount successes, few or many, than to recite woes. To create and enlarge sympathy for the weak and the ignorant, to assist the struggling, to arouse enthusiasm for things that are pure, noble and of good report are sufficient explanation of a gathering of men and women, at the cost of much labor and expense.

These simple and accepted dicta describe the character and aims of the Young People's Christian and Educational Congress of Negroes held in Atlanta, Ga., from August 6th to 11th.

High ground was taken at the outset and maintained throughout. As an exhibition of right-thinking and the correct putting of things, the Congress was most creditable; as a rally of the best elements of heart and brain in behalf of a people's fundamental needs, the occasion was a phenomenon that cannot escape the attention and support of all right thinking people.

The key to the solution of the race problem will be found in the combined utterances of the sober and temperate men and women who gathered here.

The best of every man according to his capacity was the uppermost ambition.

There was no suspicion of encouragement to get all he can and give nothing in return. Neither socialism, anarchy nor race antagonism received encouragement. Following the teachings enunciated at this congress, every man's life, property and honor are safe. Social intrusion is impossible, and a race of law-abiding, self-respecting, industrious, happy and successful citizens would be evolved by the application of the superior forces of morality, thrift, judgment and perseverance. For all which the moving spirit of this Congress may count upon the encouragement and approval of the white people of the South, because they have honestly earned their reward.

A Compendium on Moral Questions for the Race

REV. E. C. MORRIS, D. D., President of the National Baptist Convention, Helena, Ark

To be called upon to introduce to the reading public a book which might truly be termed a perfect compendium of the moral, social, educational and material progress of a race only thirty-nine years from slavery, is an honor of which anyone might justly feel proud. And the effort seems to become more important as we consider directly that we are facing another race of people distinguished for culture and learning and all that makes for the highest civilization, while the volume we present is the product of the Negro who but yesterday, so to speak, was at the lowest depths of superstition and ignorance. But having personal knowledge of the patience and philanthropy found in the more advanced race in this country; of the wonderful strides made by the freedmen to grasp the opportunities offered them; and of the unprecedented progress which the latter have made towards a higher and better citizenship, I most gladly accept the distinguished honor.

The idea of having a Young People's Christian and Educational Congress originated with Mr. I. Garland Penn, a distinguished young Afro-American, who was born in the State of Virginia. When it came to his mind to have a convention which would represent the best thought and the broadest and most advanced ideas of the race, he at once set to work to impress others as he was impressed. The earnestness with which he advocated the matter made a leep impression upon the mind of the writer, who at once seconded the proposition and soon after found that such brilliant characters as Bishop W. J. Gaines, Rev. E. W. D. Isaac, D.D., Rev. J. W. E. Bowen, D.D., Rev. B. W. Arnett, B.D., Rev. Wm. Alexander, D.D., Bishop R. S. Williams, D.D., Rev. S. N. Vass, D.D., Bishop Alexander Walters, D.D., Rev. E. R. Carter, D.D., and more than a hundred others of equal distinction, had taken hold of the movement.

These men set to work earnestly, with no other motive than to bring before the world the crystalized sentiment of the educated

leaders of the Negro race, upon the moral, social and educational progress of the race. In view of the fact that our people have been so extremely partisan in their denominational principles, it was a momentous task to attempt to bring together a fair representation of all the religious denominations with which the race is identified, and there under one roof discuss those vital questions concerning the present and future standing of the whole people. So well had the plans for the Congress been laid, and so well were those plans executed by the master minds that had them in charge, that there did not appear a single ripple upon the great sea of intelligent Christian workers. All seemed to have an object—the glory of God and the uplifting of the race.

The moral, social and educational condition of the race was made the base of all its attainments. And in this volume, as these nearly two hundred cultured men and women reason from that granite base and tell of the trials and achievements of the Negroes in this country, I beg for them an impartial hearing. What they say may be relied upon as being authoratative and represents their honest convictions and best information, after years of preparation and study. The managers of the Congress and the general public are to be congratulated upon giving to the world a compendium of the ideals of the race as represented in these addresses. That they will be received and carefully perused by an unbiased public, I have not the slightest doubt, for already the press, which voices the sentiment of one of the most cultured nations of the world, has spoken of the Congress in the highest terms. To bear out some things that have been said in this general statement, it might be stated, and with some degree of pride, that the personal bearing of the thousands who composed the Congress was such as to challenge the admiration of the people of one of the proudest of our Southern cities (Atlanta). No one who desires to know of the improved life of the American Negro should be without a copy of this book.

May God's blessings go with this book. May it be an inspiration to the Negro youth. May it give a better understanding of the Negro to the people of the world.

Uncommon Wisdom and Grace Characterized the Body.

REV. BISHOP W. A. CANDLER, D.D., Methodist Episcopal Church, South, Atlanta, Ga.

I was denied the pleasure of attending the sessions of the Negro Young People's Christian and Educational Congress, held in Atlanta, August 6th to 11th, but since its adjournment I have read carefully the reports of the daily papers concerning the proceedings, and I have been greatly pleased with the things said and done. It seems to me that uncommon wisdom and grace characterized the body on the whole, and the effect of the meeting will doubtless be widespread and wholesome.

The spirit of the Congress was admirably embodied in the declaration of principles adopted at the close of the session. That address to the American people cannot fail to produce good results among right-minded people of both races. It was clear, strong, conservative and Christian.

A Clear Demonstration of Negro Advancement, Negro Energy and Negro Leadership

REV. P. EDWARD COWAN, D.D., Cor. Sec'y of the Board of Missions for Freedmen of the Presbyterian Church in the United States of America

The recent Negro Young People's Christian and Educational Conference, held in Atlanta, Ga., in August last, serves as a marked illustration both of the intellectual and material progress of the Negro race in this country since emancipation. The assemblage was a noted one and was a revelation to such people as are inclined to think that the Negro has made little or no progress since freedom came to him. The whole movement was thoroughly organized and systematized, and was a clear demonstration of Negro advancement, Negro energy and Negro leadership. The Conference was an instructive object lesson to those who still doubt

the wisdom of giving this people other than an industrial education. The conception, the arrangement and the successful direction of a congress of this kind and of such magnitude is in itself proof of a truth that hardly needs proving, namely, that whatever education has been given this race has surely not been given in vain.

CHAPTER II

INTRODUCTION

BISHOP W. J. GAINES, D.D., of Georgia

The Negro Young People's Christian and Educational Congress, which convened in Atlanta, Ga., August 6th to 11th, was composed of leading and representative colored people from every section of the United States. A religious spirit pervaded the assembly from its opening to its concluding session, yet it was in no sense denominational, and all of every sect were invited to take part in its deliberations. Intensely interested, too, in the political future of the Negro, no partisan issues were injected into the discussions, and all questions of this nature were purposely and studiously avoided.

The object of the Congress, as set forth in its name, was forward from the beginning, and every departure from the definitely marked-out course was discountenanced and estopped.

The Congress numbered among its membership many of the first men and women of the race, both in point of culture and character. Among these were ministers and dignitaries, presidents and professors of colleges and universities, business men and educated women active in school and church work. Never in the history of the Negro has there been such a large, enlightened and truly representative body of the race assembled in one place and inspired by such breadth of purpose and catholicity of spirt.

truly representative body of the race assembled in one place and inspired by such breadth of purpose and catholicity of spirit.

The body was purely a general one, governed by a Board of Directors. It had no legislative or judicial functions; it proposed only advisory measures looking to the educational and social elevation of the Negro and giving its approval and sanction to such as

commended themselves to its wisdom. The harmony which prevailed throughout evinced unity of sentiment and spirit and augured for the great ends proposed.

This volume, entitled "The United Negro: His Problems and Progress," contains a full and accurate report of its proceedings, and in this form the deliberations of the Congress will pass into the permanent literature of the country. Many of the papers herein published are strong in statement, logical in form and classic in style. They will command attention by their freedom from cant, conservatism of thought and literary excellence. In putting this volume forth, it is designed by the Board of Directors to acquaint the American people with the spirit and purpose of the representative men and women of the race. While in no sense claiming that the sentiments herein contained are the authoritative utterances of the entire colored people of America, we believe that they are substantially the views of the great majority of their leading and representative men and women. As such they should receive whatever force such endorsement may give them.

Perhaps one of the best results of the Congress was the conviction which was wrought by it on the minds of the white people that the Negro has waked up to a deep and abiding interest in his own elevation, and it can no longer be charged that while others were trying to save him, he was making no effort to save himself. That Negro is short-sighted and cannot see afar off who is indifferent to the good opinion of his white fellow-citizens. They are in control of the country, its finances and educational enterprises, its social and industrial life. How vital, then, is our relation to our white neighbor and how important the question of his attitude toward us, whether it be one of friendliness or hostility! To be respected, we must be self-respecting. To receive help and encouragement, we must deserve it by helping and encouraging ourselves. The emphasis "The Negro Young People's Christian and Educational Congress" placed upon the moral and educational improvement of the race, as a means to good citizenship, will show to the white people of this country, as nothing else can do, that the Negro

is in earnest and determined upon self-development and self-elevation.

By avoiding all extreme and inflammatory utterances, the Condemonstrated that the better educated and more intelligent of the race are prudent and wise. For such a moderate and conservative course, the Congress has received the commendation of the entire press of the country and the endorsement of the thoughtful and leading white men and intelligent Negroes in every sphere and calling. For this, too, the Congress received most respectful treatment at the hands of the press in the matter of publishing its daily proceedings. The local papers were very courteous, and the associated press contained full reports, which were read in all parts of America and Europe. The Negro is learning that moderation is wise, that extreme men and measures are hurtful, and the success of the Congress has given emphasis to the fact.

The Congress has brought the young Negro people to the fore as never before in the history of the race and inspired them with an enthusiasm which will issue in hope and inspiration and earnest endeavor. No matter what may be the views of theorists as to emigration and colonization, all sensible people know that the Negro is here to stay, and that his destiny is indissolubly bound up with the white people of this country. With this idea deeply implanted in the minds of our young people, the task of our wise leaders has been to fit them for good citizenship here, by rendering them flexible to their environment and preparing them for living in their present relation.

This Congress dealt with present conditions as permanent conditions and sought to inspire the youth of the Negro race with the ambition of American citizens, permanently attached to American soil, American ideas and American institutions. Such views will have the effect to increase in them a love for their country and a desire to secure and build up and beautify homes within its borders.

We believe that this volume, saturated with these and kindred ideas, will be a message of helpfulness and inspiration to the colored people of the whole country. It wil give the Negro a larger and more hopeful view of himself by showing him that the better

educated and more intelligent of our race have large hopes for him, of his powers and possibilities. It will broaden his horizon and heighten his aspirations by pointing out to him the way by which, through the enlightenment of his mind and the quickening of his moral nature, he may take high and honorable position in the world. It will bring hope to thousands who have well-nigh despaired, by teaching them that a people, who make themselves wise and worthy, will have standing-room anywhere in God's world.

As President of the Congress, I am assured that I voice the views of the Board of Directors in the sentiments I have expressed. In sending forth this volume, it is their wish and mine that it will be taken as a message of peace and good will to our brother in white, as well as a token of love and affection to our own people. We make no claim of superior excellence for the book itself; indeed, much there may be, and doubtless is, in it that is crude and imperfect, but no one will deny that it contains much also that is good and deserving of permanence.

I believe, as is stoutly emphasized in these pages, in the potency of Christian education, and that the Negro problem, if there be one, will be solved only as the Negro receives such education. This accomplished, the other vexing questions will be disposed of in orderly sequence, and the Negro attain the best position and highest destiny possible for him and that God has in store for him.

These are the views "The Negro Young People's Christian and Educational Congress" stands for and which are set forth and amplified in these pages. Invoking the charitable criticism of all who may chance to read this volume and earnestly praying that it may be a means of blessing to thousands, we herewith send it forth as bread cast upon the waters to be gathered again in due time.

CHAPTER III

ORIGIN, SCOPE AND PURPOSE OF THE NEGRO YOUNG PEOPLE'S CHRISTIAN AND EDUCATIONAL CONGRESS

PROF. J. W. E. BOWEN, D. D., Ph. D.

It is no easy task to trace the inception of a great movement. Ideas and suggestions are not causeless; they are grounded upon a psychological basis. Nevertheless, the occasion that gives them birth is sometimes beyond the reach of human wisdom. The best that can be learned in most cases is the source of the origin of a movement. An idea is the product of a man's effort.

The Negro Young People's Educational and Christian Congress has passed into history as the most unique, interesting and far-reaching gathering of the race ever held on the American continent. It becomes the student of events and the practical man of affairs to look backwards as well as forwards to learn the wherefores and origin of these events that one may be prepared to forecast and determine the future The first and most natural question respecting this mammoth Congress is: Whence came it? Who thought it out and projected it? The answer to this question is not far away. Professor I. Garland Penn, A.M., the Assistant General Secretary of the Epworth League of the Methodist Episcopal Church is wholly responsible for the birth of the idea. He originated and projected it, and, by order of the Board of Directors, having been elected the Corresponding Secretary, stood at its head and directed it to its crowning victory and splendid achievement. His wide and constant travel throughout the nation, and his intimate contact with the race along all lines that lead to their elevation gave him ample opportunity to learn the needs of the rising generation.

He soon learned that neither wealth nor intelligence, neither social standing nor political honor are capable of doing the most permanent good for the race or of curing it of evils that cling so tenaciously and dangerously to it, or of preparing it for the sturdy duties of these stirring days of our American life. In these days when great efforts are being made to commercialize the Negro and to emphasize the possessions of the man instead of the man himself, or when the accent is placed upon wealth and its possible blessings to the neglect of the greater power that produces wealth and the superiority of Christian character over all human possessions, it is of the utmost importance that attention be called to the "weightier matters of the law." It is true to-day as it was when spoken by the Great Teacher that a man's life consisteth not in the things which he hath, and that "wisdom" is still the principal thing. Professor Penn, in thinking upon these lines, conceived the Congress and placed it upon the heart and conscience of the leaders of the race. Of his special work and of the results of that work, a succeeding chapter gives full and accurate details.

It must not be forgotten that this Congress was to be a gathering that should discuss moral, social, educational and religious questions, suggest solutions for vexatious problems on these lines, get hold of the race in its strongholds, and at the same time the weak places, and turn the attention of the race to its own problems for real race-building and for ' 'Reaching the Unreached." In its original plan and its wide discussions it surrendered no rights granted by the fundamental law of the land. It saw fit in its superb Public Declaration not to trench upon debateable questions or even upon those questions involved in American citizenship. It was advisedly planned, and 'tis wisely carried through in its program that these questions that provoke acrimonious debate and stir up the ancient predilection of different classes or are the cause of unnecessary alarm or unchristian prejudice, should be severely let alone. The Congress searched for the harmonies and not for the discords; for the true basis upon which all might stand, both white and black, and thus bring to bear the united wisdom of the thoughtful workers to find the way out of the present unsatisfac-

tory condition in the elevation of the race. The composition of the Congress and its lofty purpose appeared at once to the nation as the most epochal in the history of the race.

It was composed of the thoughtful, consecrated, praying Christian workers of every denomination and agency that are at work for the elevation of the race. They came together not to petition for rights, or whine about their present lot or to weep over the sins of their race; nor did they come to find fault with any man or section, or to agitate any question or doubtful propriety, or one that can possibly call forth a dissenting voice; neither did they come to lash the waters of prejudice or to curse the past condition of the slavery of their fathers or to prophesy smooth and beautiful things or a dark and thorny path for the race. They were neither pessimists nor enthusiastic prophets; neither stoics, epicureans, but they came "with malice towards none" and charity for all, to sit and think, to pray and plan, to discuss, suggest and work, to put their shoulders to the wheel to reach the unreached of the race, to check the growing spirit of crime among the young, to stamp out vagrancy, to elevate and improve the religious worship in their churches, to inquire for the true basis of christian piety, to develop a real spiritual life among Christians, to attack the evils of society among them, such as the nefarious drink habit, Sabbath desecration, the prodigality of money and the brood of evils that swim in these murky waters. In sum, the Christian Negro of the land proposed to strike hard at the evils that prey at his vitals, and to cut them off root and branch and lay the firm foundations for a pure and noble life.

Professor Penn, in a letter to Prof. H. T. Kealing, A.M., Editor A. M. E. Review, in answer to the question: "What first suggested to you the dea of calling the Christian Congress?" writes:

"About four years ago I received a letter from Rev. E. W. D. Isaacs, D.D., the General Secretary of the B.Y.P.U., of the National Baptist Convention, asking me as one of the General Secretaries of the Epworth League, to give him any points on the work of the Young People's Societies as carried on by the Epworth League,

as he wished to use them as best he could in the inauguration of the Baptist Young People's Union among the Baptist young people, to which he had just been elected as Secretary. In answering Mr. Isaacs' letter, the thought of the mutual help the General Secretaries of the Young People's Societies might be to each other came to me, and out of this came the further thought that the young people of each of these young people's movements might be of mutual help if they could get together, touch and understand each other. I had in my mind, even before this, in a very vague and indefinite way, the idea of some such meeting, which was suggested by some remark made to me in the Pennsylvania Depot, in Washington, one night, by T. Thomas Fortune, when he, Editor Cooper and myself were in conversation. I can, however, say that nothing definite had come to me until the Isaacs' correspondence. Some of the more important reasons for calling such a meeting, which are briefly stated here, I have spoken from the rostrum from California to New York and are well known:

a.—The Negro needs to emphasize for the benefit of our youth the need of spiritual life as a basis for the wise use of the intellectual, social and material.

b.—The need of a great Congress of Christian Negroes to talk about the fundamentals, such as religion, character and good homes first; education and property next, as the more these things obtain in us as a race the surer we are of respect and rights. These things compel respect; and the mere asking for rights, immunities and privileges without this reinforcement is sounding brass.

c.—A Congress right in the South, even Georgia, as an object lesson of the christian-educated Negro, would produce a healthy, moral effect upon all the people and show that thousands of Negroes are thinking alike as to the way to deal with the race question, and that they are the christian Negroes.

d.—To have one truly great representative meeting of the race and not lug in politics.

e.—To give inspiration, hope and cheer to our people of all sections by coming together, hearing, talking, singing for a few days,

and having kind things said about them, such as I knew would be said if the right crowd got together, and, thank God! it did.

f.—To show that the christian Negro has sufficient of the Christ in him to get together, and he isn't hopelessly divided, as some may presume."

The National Baptist Convention authorized Rev. E. W. D. Isaacs, D.D., Corresponding Secretary of their B. Y. P. U., to cooperate with Prof. Penn in his worthy enterprise and bring the Baptist young people to the support of the same. It was very fitting that this great interdenominational movement, so full of mighty results to the race and its denominations, should be approved first by the largest body of Negro christians in the world.

Dr. Isaacs, a man of clear and far vision, was quick to see the importance of the projected gathering and gave to the movement the full force of his stirring eloquence and sound judgment. It is due to him to say that his invaluable service through voice and pen contributed in no small degree to the success of the Congress. He awakened the interest of his denomination and proved to be a wise leader, a safe counsellor and a tower of strength in bearing the burdens of this heroic enterprise. As First Vice-President, he was equal to every emergency and failed not in strength, labor and unsurpassed zeal to bring to a glorious crowning point the first great Congress of young people of the race.

The first call made for a meeting of those interested in the movement was made in Memphis. This call indicates the breadth and and scope of the meeting. It will be seen by perusing the same that the projectors recognized the vast scheme before them, and undertook their work with a sincere desire to get at the bottom facts in the life of the race. The Congress discussed the paramount questions of morals, child-training, education, the elevation of the home, the cultivation of intelligent piety, respect for law, economy, righteousness, the eradication of the criminal propensities; in fact, the Congress was to discuss those questions that lie at the basis of a race's elevation. The following call contains all these suggestions:

TO THE NEGRO IN AMERICA

GREETING: The undersigned, representing twenty denominations and agencies doing christian work along spiritual, moral, social, intellectual and material lines among the race in the United States of America, with special reference to the development of the youth of the race along these lines, greet you and congratulate you upon the marvellous progress which you have made from emancipation to this, the first year of the new century.

Our sense of pride and satisfaction that no race under such limitations as ours have made such rapid progress causes us to halt for a moment and consider any present conditions which are barriers to larger growth, and any hindrance which should be removed in order that the largest possible movement toward the salvation of the masses be had. Wisdom suggests that in this first year of a new century, the sensible Negro look out and admit the shortcomings of his race, as well as emphasize the marvelous results achieved and the hopeful signs of the future. In this he makes no concessions to any prejudiced or wilful misrepresentations of the race, but desirous that in a new year in a new century, brighter than ever with opportunities for progress, that any weak link in the chain of race progress be strengthened, or any practice or condition foreign to the same be remedied, or any luke-warm or apathetic be quickened, we submit to you that this is perhaps the most trying hour in the life of the American Negro.

Helped as we have been by the good people of the North and South, encouraged by friends everywhere, inspired by race examples of the most marvelous character in well-nigh every avenue life, as well as stimulated to succeed by the thrusts of enemies rather than discouraged, we find ourselves at the door of a new century with thousands of the unreached members of the race, with an alarmingly indifferent class of young people as to their own spiritual, moral, social and intellectual awakening, with a still more alarming class of a criminal character, whose deeds are deplorable and the reports of which surprise and shock every enlightentd man and woman of the race. It is no argument to excuse it because

anybody or any race has or is in the same or worse practice. Inactivity and indifference on the part of many, shocking crime and idleness is too prevalent, and the one question is: What is the trouble and what the remedy?. Whatever else it may be, one thing is sure, that the bed-rock cause is in the lack of spiritual, moral, social and intellectual material cultivation of the individual. It is no argument to say that education does not help the young Negro. The right kind has helped him, and as a progressive American citizen, he is in evidence and is never in trouble. The man who argues such exposes himself, of whatever race he may be, to ridicule and derision.

The unreached Negro of little culture, of no practical piety and loaded with evil appetites which had origin in former conditions and which heredity has given him, is the criminal Negro, and must be reached, and good people everywhere will help to reach him, but the most conspicuous and far-reaching work must be done by the thousands of young men and women of the race trained in schools and reared in good families, and to this work we must and hope in this effort speedily address ourselves. That a concerted and forward movement of this character be begun, the undersigned, by official appointment representing every church and well-nigh every agency at work along religious, moral and intellectual lines, issue this call for a mass convention of the Negro young people of the race to be known as "The Negro Young People's Alliance," with a view to a general awakening of the Negro youth of the race to the importance of the vast missionary work at our doors to be done at once. The need of our young men and women to enroll themselves in Sunday Schools, temperance organizations, Young Men's and Women's Christian associations, to take advanage of the opportunities offered by the institutions of learning supported by Northern philanthropy, Southern States' appropriation, or race sacrifice and interest, was never so apparent as now. Nor was there ever a day in life of the Negro when the training of the children around the fireside as a basis for permanent race growth so needed as now.

The Negro has no idea of leaving America; that may be understood once for all. If he is to stay here, and some of them commit crimes which are the result of vicious appetites and idleness. It should be understood that lynching and mobs can not any more than courts of justice fully prevent or entirely put down the mobs.

The safety of the American people thus far has been the education of the heart, the head, the hand, and weaknesses in our present American life will yet be remedied by the same training of the individual. To save the unreached Negro, stop criminality so deplorable, the remedy to be applied is Christian education and Christian training, and to this end every enlightened Negro should speedily address himself.

Hence this general call for the Negro Young People's Christian Alliance for the summer of 1902, the specific time as well as place to be announced hereafter. The place to hold such a monster meeting of the best, as well as the most progressive and aggressive youth of the Negro race, will depend upon liberality of the people, their ability to entertain the hosts, and other conditions which may be secured by applying to the Corresponding Secretary.

The general theme of the program will be "Reaching the Unreached Negro."

We request that all Conventions, Conferences, Synods, Presbyteries, Councils, Young People's Societies, Sunday-schools, Young Men's Christian Associations, Literary Societies and Student Bodies of the Institutions of Learning, Temperance Organizations, and all Agencies and Boards doing work of a moral, intellectual, spiritual or social character endorse or approve of the general pro- spiritual or social character to endorse or approve of the general proposed movement as expressed in the call at the next meeting after this.

After the publication of the same, subsequent information will very shortly be given out concerning basis of representation, program, etc. Hoping that this call may have already the effect of

quickening our race forces for more aggressive work on the lines indicated, we are, Yours for God and the race,

WESLEY J. GAINES, A. M. E. Church.
I. GARLAND PENN, M. E. Church.
E. W. D. ISAACS, Baptist Church.
W. W. LUCAS, M. E. Church.
W. W. ALEXANDER, Baptist Church.
GEO. F. BRAGG, Jr., Protestant Episcopal Church.
JESSE B. COLBERT, A. M. E. Z. Church.
R. A. CARTER, C. M. E. Church.
WM. E. CARR, Presbyterian Church.
J. L. COOK, United Presbyterian Church.
B. J. BOLDING, A. M. E. Z. Church.
JAMES E. SARGEANT, A. U. M. P. Church.
J. M. W. DESHONG, C. C. P. Church.
SALLIE JOHNSON, C. C. P. Church.
S. N. VASS, Amer. Bapt. Pub. Soc.

In closing this historical review, special mention must be made of the Board of Drectors and of the Executive Committee and of the field agents. In another chapter the full list and officers are found. It is the literal fact to affirm that without these men the Congress and this valuable historical compendium could not have come into existence. There was an intense and perpetual and brotherly rivalry among these representatives of each board and denomination to make the Congress a success and to exhibit their individual strength and superiority in the work of saving the race. It is moreover due to them to say that without salary, they gave time, labor, thought, anxiety and prayer to this herculean effort. They began upon their knees in consecration to the work in hand and were permitted to stand and sing the "Doxology" that marked the close of the most remarkable gathering ever held by their race, remarkable for its numbers, character of the participants, breadth and wisdom of the discussions, harmony of purpose and wisdom and conservatism in its public declaration.

"These men be praised for what they have done."

CHAPTER IV

ACTION OF RELIGIOUS BODIES, AGENCIES AND REFORM ORGANIZATIONS COMMENDING THE CONGRESS

Commendations by Baptist Conventions

The General Educational and Missionary Baptist Convention of Georgia in session at Griffin, Ga., during October, passed the following resolutions:

"WHEREAS, We have been informed that there is in contemplation a general meeting of Christian young people of the Negro race to be known as The Negro Young People's Christian Congress to devise plans and formulate methods of work for our young people, which work is along moral, intellectual and religious lines, therefore be it

"RESOLVED, That we, the general Missionary Baptist and Educational Convention, do heartily endorse said meeting and pledge our support and co-operation in the movement."

The new Ashley Baptist Association of South Carolina, which includes the great city of Charleston, passed the folowing resolutions:

"RESOLVED, That the New Ashley Baptist Association hereby endorse the movement to hold a national convention of young Christians to be held in Atlanta next summer.

"RESOLVED, further, That Rev. M. W. Gilbert, D.D., be selected as a commissioner to represent this association on that occasion."

By Baptist State Convention of North Carolina:

"WHEREAS, The various denominations of the United States have arranged to jointly hold a great Negro Young People's Congress at Atlanta, Ga., during the early part of August, 1902, for the purpose of creating a more favorable sentiment in behalf of the younger generation of our race, as well as to set in motion influences among us to improve our spiritual, moral, intellectual and material condition,

"RESOLVED, That this Convention not only endorses this movement, but urges upon all our Baptist organizations to send delegates.

"RESOLVED, further, That a committee of five members of this Convention be appointed at this session who shall have full power after the adjournment of this body to appoint a suitable number of persons to represent this Convention."

Action of the Congregationalists of Georgia

MACON, GA., November 16, 1901.

RESOLVED 1. That the Congregationalists of Georgia in their tenth annual session assembled unanimously endorse the proposed Negro Young People's Christian Congress to be held in Atlanta, August 6-11, 1902, and enthusiastically pledge their hearty co-operation.

H. H. PROCTOR, Moderator,
WM. H. HOLLOWAY, Scribe.

Protestant Episcopalians Endorse the Congress

The following resolutions were passed by the Protestant Episcopalian Council of Workers at Raleigh, N. C., last year:

"RESOLVED, That the Conference of Church Workers among the Colored People, assembled in St. Augustine's School, Raleigh, N. C., October 12th, 1900, has heard with much real pleasure the

splendid address of the Rev. I. G. Penn, of the M. E. Church, and cordially commends his very earnest endeavor to stimulate the growth of piety and the religious life among the young people of the race by the purposed 'International Congress of Young People' to assemble in 1902."

GEO. F. BRAGG, JR.,
VIRGIL N. BOND,
W. GEO. AVANT, Chairman.

Minute Adopted by the Bishops of the Methodist Episcopal Church at their Conference

CHATTANOOGA, TENN., May, 1902.

We have learned with much pleasure of the proposed Negro Young People's Congress to be held in Atlanta in the month of August next and will await the report of its proceedings with deep interest. We request the Rev. J. W. E. Bowen, who has been so long identified with our educational work to study the Congress and report to us such matters as he may deem it necessary for us to know. We appoint Bishops Walden and Joyce as our representatives to attend the said Congress and present to it our fraternal greetings.

JAMES N. FITZGERALD,
Secretary Board of Bishops.

Resolutions on The Negro Young People's Christian and Educational Congress by the Board of Bishops of the A. M. E. Church

WHEREAS, There is to be held in the city of Atlanta, Ga., a great gathering to be known as the Negro Young People's Christian and Educational Congress, which has the backing of forty denominations and agencies at work among the Negro people throughout the United States, and

WHEREAS, This movement is destined to do much for the Negro race in promoting unification of sentiment and effort in the interest of aggressive Christian and educational work among the young,

We take pleasure in endorsing such movement and pledging our interest and support in such effort as shall be made looking to larger and more aggressive Christian work among the Negro young people. We hope for the Congress success and we commend it to our membership as a worthy movement and one to which we hope all who are prepared so to do will attend and lend their efforts to its success.

(Signed) H. M. Turner, Wesley J. Gaines, B. W. Arnett, B. T. Tanner, Abram Grant, B. F. Lee, M. B. Salter, J. A. Handy, E. Tyree, C. S. Smith, C. T. Shaffer, L. J. Coppin.

From the Protestant Episcopal Commission for Work Among the Colored People

NORFOLK, VA., June 12, 1902.

On motion of the Bishop of Georgia, the Rt. Rev. C. K. Nelson, D. D., the following resolution was passed:

RESOLVED, That this Commission learns with great pleasure of the purposes and aims of the Negro Young Peoples Christian Congress, to be held in Atlanta, Georgia, August 11th, 1902, and expresses its earnest hope that the moral features of church work among the Negroes will be strongly emphasized. It was also resolved that $50 be appropriated through the Bishop of Georgia to the expenses of the Congress and that the Bishop of Georgia and Rev. Mr. Joyner, Archdeacon of South Carolina and the Rev. Mr. Pollard, Archdeacon of North Carolina, and any other members of the Commission who would be able to attend be appointed delegates.

Trusting that the meeting will be a great success, I am

Very sincerely yours,

BEVERLY D. TUCKER, Secretary.

Commendation from Bishop George W. Clinton, D.D., Secretary Board of Bishops, A. M. E. Zion Church

CHARLOTTE, N. C., January 14, 1902.

To the Chairman and Members of the Executive Committee of the Young People's Christian Congress:

BRETHREN BELOVED, AND CO-WORKERS, GREETING: I wish to say that I regard this movement as one of the most timely, necessary and important that has been projected in the last decade. Our young people are the hope of the race, and the Christian religion is the most essential factor in their preparation for the duties and responsibilities that must soon devolve upon them. With the numerous facilties for education and with the large number which our schools send forth year after year amid temptations, snares and debasing influences which are not only numerous and multiform but ever increasing, the Christian religion is the only safety valve which can check and save the future race leaders and their followers from wreck and ruin. The Christian Congress will accomplish many things. It will bring all the different religious forces participating therein into closer fellowship and into a better understanding with each other. That there is need of such an achievement, I think no one will deny. It wil enable all to see how and wherein a combined effort can be made to stimulate greater and more universal activity in the work of enlisting our young people in the practical service of our Lord and Master, and thus check the tendency which seems everywhere prevalent among too many young people, especially young men, to neglect Christianity or give but half-hearted attention to it.

New York Preachers

NEW YORK, April 1, 1902.

Inasmuch as the Preachers' Meeting of New York City and vicinity have heard through the representatives of the Negro Young People's Christian and Educational Congress, to be held in Atlant, Ga., August 6th to 11th, 1902, this body hereby expresses its

approval of the plans thus far outlined, and does hereby assure those in authority of the co-operation of the Preachers' Meeting of New York City and vicinity.

Resolved, also that we promise to co-operate with the officers and directors in every way possible to make this Congress a success.

Resolved, that in our judgment the object of this Congress is worthy and should enlist the sympathy of all who are interested in the thousands of Negro youth of this country.

Committee: Rev. C. T. Walker, Rev. Granville Hunt, Rev. W. Edward Gunby, Rev. Horace G. Miller.

The International Epworth League

The Fifth International Epworth League Convention held at San Francisco, California, 1901, favored the Congress in the following strong words:

We have learned that representatives of the various christian young people's societies among the colored churches of the country plan to hold a gathering in the summer of 1902, looking to the better development of their young poeple in christian work, and we desire to express our approval of the movement, and heartily recommend it to the colored young people of the Epworth League.

The Canadian Epworth League

The Canadian Epworth League hosts through its General Secretary, the Rev. A. C. Crews, D. D., writes:

Your suggestion in regard to a great international convention of colored young people in Christian work strikes me as a splendid idea. It would be an object lesson to the nation, which would be worth all that it would cost. I sincerely trust that you may be able to carry it out to a successful issue.

Action of the National Woman's Christian Temperance Union

PROF. IRVINE GARLAND PENN, South Atlanta, Ga.

DEAR SIR: The proposed International Meeting of the Christian young people of the Negro race in 1902 was set forth before the Executive Committee of the National W. C. T. U. at Washington, D. C.

We believe it is a good movement in the right direction and that the carrying out of your plans will be means of great spiritual and educational advancement for your race. We hope and pray that this may be so, and that you will give ample time to the consideration of the various phases of the great sentiment of our Executive Committee representing every State and territory and thirty-eight departments of work.

Wishing you abundant success in your efforts to benefit mankind, I am, Yours respectfully,

SUSANNA M. D. FRY, Cor. Sec. N. W. C. T. U.

Fraternal Delegates of the National Woman's Christian Temperance Union to the Congress

Mrs. J. W. E. Bowen, President of the Georgia W. C. T. U., No. 2, Mrs. J. C. Murray, State President of the Y. W. C. T. U. and Mrs. Georgia Swift King, are hereby appointed fraternal Delegates to the Negro Young People's Christian and Educational Congress to be held in Atlanta, Ga., to convey greetings of the National W. C. T. U. to that body. Signed:

MRS. LILLIAN M. N. STEVENS, President.

MRS. SUSANNA M. D. FRY, Cor. Secretary.

CHAPTER V

LETTERS AND TELEGRAMS

President Roosevelt Invited

It will go down in history that for the first time a delegation of Negroes, representing brain and heart of the best kind, journeyed to Washington, D. C. from Atlanta, Georgia, in a special Pullman car to invite the President of the United States to join with them in the united effort among all denominations and agencies to call attention to the great need for christian work among the youth of our race. The delegation was led by Bishop W. J. Gaines, D. D., President, and Prof. I. Garland Penn, A. M., Secretary, with the following distinguished members of the race who are identified with the Congress as directors or commissioners: Rev. M. C. B. Mason, D.D., Cor. Sec'y Freedmen's Aid Society, Cincinnati, Ohio; Bishop Geo. W. Clinton, D.D., Charlotte, N. C.; Rev. S. N. Vass, D. D., Raleigh, N. C.; Gen'l Sec'y for Col'd Work, American Baptist Pub. Society; Rev. I. S. Pearson, D.D., Augusta, Ga., Cor. Sect. Missionary Dept. C. M. E. Church; Rev. D. J. Sanders, D.D., Charlotte, N. C., Pres. Biddle University; Rev. J. W. E. Bowen, D.D., Atlanta, Ga., Professor in Gammon Theological Seminary; Rev. Geo. W. Moore, D.D., Nashville, Tenn., Field Sec'y American Missionary Association; Rev. L. C. Davis, Birmingham, Ala., Stated Clerk Cumberland Pres. Church; Mr. W. A. Hunton, Atlanta, Ga., International Y. M. C. A. Secretary; Prof. John R. Hawkins, A. M., Kittrell, N. C., Cor. Sect. Dept. of Education, A. M. E. Church; Rev. P. J. Bryant, A. B., Atlanta, Ga., representing National Bapt. Young People's Union; Rev. E. R. Carter, D.D., Atlanta, Ga., representing American Baptist Home Mission Society; Rev. W. M. Alexander, D.D., Baltimore, Md.,

Cor. Sect. Lott Carey, For Mission Convention; Rev. W. H. Weaver, D. D., Baltimore, Md., Field Secretary, Pres. Board of Missions for Freedmen; Rev. A. W. Pegues, Ph.D., Raleigh, N. C., Commissioner N. C. for Negro Y. P. C. C.; Rev. C. C. Jacobs, A.M., Sumter, S. C., Field Agent, Sunday-school Union M. E. Church.

The delegation was promptly received by the President in his private office. Secretary Penn, who had made all arrangements for the delegation, was presented to the President by Secretary Cortelyou, whereupon Secretary Penn presented Bishop W. J. Gaines, the President, who delivered to the President the following invitation in behalf of the Directors of the Negro Young People's Christian Congress:

To His Excellency, Theodore Roosevelt, President, United States.

SIR: The Negro Young People's Christian Congress, to be held in the City of Atlanta, State of Georgia, August 6-11, 1902, through its Board of Directors, representing all denominations and agencies promoting the movement, sends greetings and cordially invites you to attend the Congress at such an hour as shall be convenient and agreeable to yourself. We are convinced that your presence and words will increase its influence and power as a moral and educational factor for the elevation of mankind and contribute to the steadily growing sentiment of harmony between the races of our beloved country. Praying that God's hand may guide you and that His blessings may crown your administration, we have the honor to be, most obediently. Yours,

The signatures of the Board of Directors follow. The invitation was itself one of the finest and most artistically arranged documents ever presented the President, it having cost a splendid sum of money and was prepared by one of the best penmen in America. After the invitation was read, President Roosevelt responded in a very happy vein and was introduced to each member of the delegation. The delegation felt themselves in be in the presence of their President—a fearless, independent American, who purposed to be the President of all the people. President Roosevelt expressed his deep appreciation for the invitation extended him. He as-

sured us of his interest in the cause we seek to lay upon the hearts of our people, viz.: Christian work among the young, and promised to carefully consider the invitation and answer more definitely in the future. The warm, friendly and hearty welcome which he gave to each member of our delegation was truly reciprocated in the good will and desire that his administration may prove a source of benediction to each and every American citizen without regard to race or color.

President Roosevelt's Letter to the Congress

PROF. IRVINE GARLAND PENN, South Atlanta, Ga.

MY DEAR SIR: Your letter of recent date referring to the proposed Negro Young People's Congress to be held in Atlanta, August 6th to 11th, 1902, has been received. I very much regret that it will not be possible for me to attend, but I take pleasure in sending to the congress through you, greetings and best wishes for its success in inculcating in the young people of your race principles of right thinking, of unswerving integrity and of thoroughness in whatever part they may take in the world's work.

Letter from Hon. J. C. W. Beckham, Governor, Kenucky

PROF. IRVINE GARLAND PENN, South Atlanta, Ga.

SIR: I most heartily approve all movements looking to the educational and christian betterment of the Negro race, and, like all Southern gentlemen, stand ready at all times to render any assistance that will make your people better men and women.

Letter from Hon. W. E. Stanley, Governor, Kansas

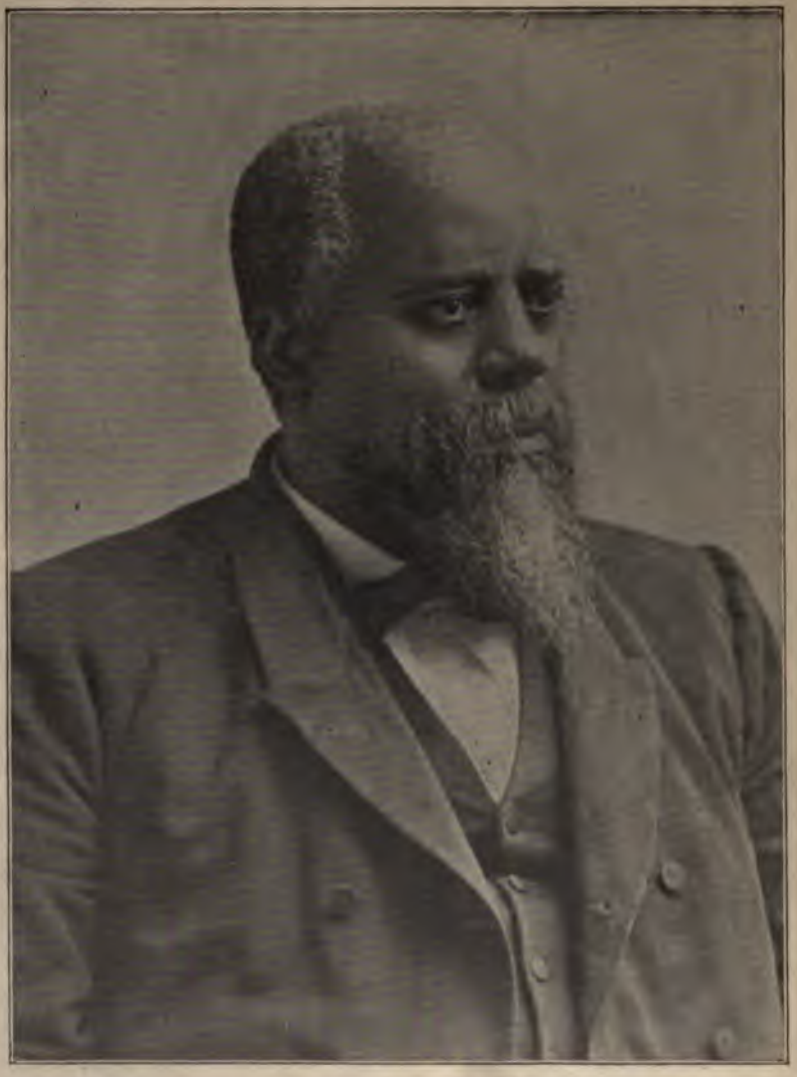
PROF. IRVINE GARLAND PENN, South Atlanta, Ga.

DEAR SIR: I beg to acknowledge the receipt of your letter of the 31st ult., calling attention to the Negro Young People's Chris-

AUDITORIUM, PIEDMONT PARK, ATLANTA, GA., WHERE SESSIONS OF CONGRESS WERE HELD.
SEATING CAPACITY 10,000.

NEGRO YOUNG PEOPLE'S
CHRISTIAN & EDUCATIONAL
CONGRESS

SECOND VIEW OF CONGRESS IN SESSION—EDUCATIONAL DAY—SATURDAY,
AUGUST 9, 190[illegible] NEW ORLEANS, LA., PRESIDING



BISHOP WESLEY J. GAINES, D.D. (A. M. E. CHURCH),
ATLANTA, GA.,
PRESIDENT NEGRO YOUNG PEOPLE'S CHRISTIAN AND
EDUCATIONAL CONGRESS.

PROFESSOR I. GARLAND PENN, A.M., (M. E. CH.) ATLANTA, GA., ASSISTANT GENERAL SECRETARY EPWORTH LEAGUE, THE ORIGINATOR AND CORRESPONDING SECRETARY NEGRO YOUNG PEOPLE'S CHRISTIAN AND EDUCATIONAL CONGRESS.

REV. J. W. E. BOWEN, PH.D., D.D.

Professor of Historical Theology in Gammon Theological Seminary, Atlanta, Ga., formerly First Assistant Corresponding Secretary of the Negro Young People's Christian and Educational Congress, and the writer of the Program of the Congress and now Fifth Vice-President.

BISHOP R. S. WILLIAMS, D.D., AUGUSTA, GA. (C. M. E. CHURCH),
THIRD VICE-PRESIDENT NEGRO YOUNG PEOPLE'S
CHRISTIAN AND EDUCATIONAL CONGRESS,
AND MEMBER AUDITING COMMITTEE.

BISHOP GEO. W. CLINTON, D.D., CHARLOTTE, N. C. (A. M. E. ZION CHURCH)
MEMBER BOARD OF DIRECTORS AND AUDITING COMMITTEE NEGRO
YOUNG PEOPLE'S CHRISTIAN AND EDUCATIONAL CONGRESS.

tian and Educational Congress to be held at Atlanta, Georgia, August 6th to 11th, and asking for an expression as to my interest in the enlightenment and progress of the Negro race. I have always been in hearty sympathy with any movement that has for its object the uplifting of the Negro and especially believe the best way to help the colored race is to help them help themselves.

They have made great advancement in literature and the arts. The one great need of the Negro to-day is progress and development in the things fostered and encouraged by industrial education.

Let the colored man aspire for a position higher than that of janitor. The colored people are thrifty, energetic, and all they need is a chance to show what they can do.

Telegram from the United Society of Christian Endeavor

BOSTON, MASS., August 9, 1902.

COLORED YOUNG PEOPLE'S CONGRESS, Atlanta, Ga.

Christian Endeavor sends greetings. We are all brethren in Christ our Lord. JOHN WILLIS BAER,

Corresponding Secretary Christian Endeavor.

Telegram from Shiloah Baptist Association

HIGGINSVILLE, MISSOURI.

TO THE COLORED CONGRESS:

Shiloh Baptist Association in Session. Sends greetings. May your services be crowned with success.

R. M. WILSON,
J. S. ADDISON,
S. W. BOCOLL, Committee.

Telegram from Prof. W. H. Council, President A. and M. College, Normal, Ala.

HUNTSVILLE, ALA., August 8th, 1902.

DR. J. W. E. BOWEN, Gammon Theological Seminary, Atlanta, Ga.

I deeply regret that I cannot reach this the most important and far reaching convention of Negroes since emancipation. It will give fresh inspiration and new hope to all who are engaged in the work of race-building; it will command more respect from our white friends than any other meeting since freedom. It will give all well wishers of the race more confidence in our power to grow from within and will bring to our aid new forces in this and foreign lands. It puts the entire race in a new light and on a higher plane. Immeasureable gratitude to the promoters; peace and good will to all. W. H. COUNCIL.

Telegram from Rev. Claudius B. Spencer, D.D., Editor Central Christian Advocate

DR. J. W. E. BOWEN

KANSAS CITY, MO.

Give our congratulations to convention on this auspicious hour.

SECOND DIVISION

ADDRESSES AND DISCUSSIONS ON THE PROBLEMS AND PROGRESS OF THE RACE

Part I

Welcome Addresses

CHAPTER VI

OBJECT OF THE CONGRESS

The Address Delivered by Bishop W. J. Gaines, President Negro Young People's Christian and Educational Congress

Ladies and Gentlemen and Delegates to the Young People's Christian and Educational Congress:

This scene is inspiring, and is prophetic of a brighter day. Before me are representatives of the Negro race from every section of this republic—men with anxious, yet hopeful spirits, and women, God bless them, standing by their sides as they have always done since their smiles first gladdened the world, to hallow this occasion and to make this gathering the potential beginning of one of the greatest movements ever organized and projected for the uplift and advancement of the Negro citizens of America.

This movement, like other great movements which had in them the vital power of living and universal interest, will become his-

toric, and in after years you will point to the fact tha you were a member of this first great Congress, and your children and your children's children will read your names enrolled upon its record with a thrill of becoming pride.

No cause is more sacred or more pregnant with sublime interest than that of Christian education. No more vital issues were at stake at Thermopylœ, at Runnymede or at Bunker Hill than these with which you are concerned on this eventful occasion, for what is liberty, priceless as it may be, unless it is safe-guarded and preserved by the enlightening agencies of learning and religion? Our business here is to make our freedom more stable and our liberty more helpful to ourselves and more beneficent to others, by fitting our people to become wise, upright and useful citizens.

We are here to emphasize our beliefs in the fact that christianity and education are twin forces that make for our redemption. Let these two factors be present and all questions are solved.

"Even as before the rising sun of day
Night leaves her ebon throne, and morning light
Is spread upon the mountains and the sea
And all the whole wide world of God is bright."

The Congress is rightly called the Negro Young People's Christian and Educational Congress. The Negro young people are the class in whose interest it was conceived and for whose benefit it is now met in its first session. To help and inspire this class of our people by such a movement as will reach and redeem them through the agencies and processes of christian education is the end sought by this great Congress.

First then, it demonstrates the high value placed upon the young people. No state, no society, no people can ignore its youth. Sparta, with no higher ambition for its youths than valor and courage on the battle-field, passed the most stringent laws for their physical training and development. Shall we, who would train our young people for nobler conflicts than those of the battle-field, fail to equip them for the peaceful yet more important struggles which await them in the future which even now is near at

hand? If we fail, our destiny as a race is sealed, for in them lies the bone and promise of our people.

Christian education for our young people is the key-note we strike in this Congress. Not education simply, for education alone might be, and often is a perilous acquisition. We have no more dangerous classes than those from whose education has been left out the conservative and safe-guarding influences of christianity. We had rather have no education than a Godless and Christless education.

Our young people must be educated, but it is our business to see that their education is permeated with the spirit of the great teacher who, in the Sermon on the Mount, laid down the great elemental propositions and principles upon which all education worth while is to be based and built up. Socrates, heathen as he was, taught substantially this truth, and the wicked people of Athens condemned him to death, saying he was corrupting the young of Athens. Sad will it be for this Republic when any man or set of men shall condemn us for teaching christianity in our schools and colleges, and making its moral and ethical principles the basis of all our education.

There is no more hope for our people without the vitalizing and inspiring power of such educative forces than there is for the savage of the desert or the Indian of the forest. In the sharp contentions incident to the civilization in which the American Negro finds himself, he must be supported by intelligence and christian character to keep abreast with his environment, and work out a high destiny for himself.

Thank God, this Congress of the most intelligent and representative men and women of our race is itself a recognition of this truth, and shows that, as a people, we are alive to these questions.

With these propositions fixed as the operative principles and working hypotheses upon which we proceed, all other questions and problems will be solved. With intelligence and christian character as his foundation, the Negro has nothing to fear. His troubles will take wings and fly away, and he will plant himself upon the everlasting principles of righteousness.

The race question will adjust itself naturally under such conditions, for God has ordained that a good and wise people will prosper anywhere and everywhere. Let respectability of intelligence and christian character clothe a man, despite his race and despite his color. No oppositions and prejudices will prevent his progress to wealth, happiness and prosperity.

The industrial problem will likewise find an easy solution where education and religion shall have done their perfect work. The young colored man equipped in mind and strong in character will find the fields of labor white with the harvest. If his hand is skilled and his heart is clean, he will not have to stand all day in the market-places idle because no man will hire him. The gates of industry will stand wide open and waiting for him to enter. Money is no respecter of persons and asks no questions as to color. The sole inquiry of capital is who can do the work. Besides the resources of this great country are so great and varied that there is room for all, and each day opportunities are opening and capital is calling to labor "Come, for all things are ready."

The colored youth in America has now before him a wide and inviting prospect. The vast and fertile fields of the South and West invite his toil, and out of the soil if he use wise and intelligent methods, he can produce a wealth that will make him stand in the gates with kings.

The rich mines, filled with gold and silver, and iron and copper, need his strong muscle, and if he will put back of it a cultivated brain, he will share in the wealth that these always yield n response to intelligent labor. And so, with education and character as his working capital, the colored youth need not be discouraged by industrial condition, but should rather take heart. I have recently visited England, Belgium, Holland, Germany, Switzerland, Italy and France, and I give it as my deliberate judgment, after careful survey of these countries, that the American Negro is confronted by far more favorable industrial conditions than the white laborers of these European governments. The colored youth of America must be awakened to the possibilities which this great country affords him, fitted by education and christian training for

the industrial opportunities now presented to him to better his condition, and this is the object of this "Young People's Congress."

I believe that the better class of white people in this country are anxious to see the Negro become a wise, intelligent and thrifty citizen. Many of them are helping forward his education by their money and influence. We would be lacking in gratitude to the white men, both of the North and the South, did we not gratefully acknowledge their philanthropic gifts to the cause of Negro education. Our white friends are not our enemies, and though often the worst elements of our race bring shame upon us, they are wise enough and generous enough not to discount those of us who are honestly trying to make good citizens. In this movement we will have the hearty endorsement of the better class of white people of this country, and the Negro, who has intelligence and character has nothing to fear from this class who wish him to better his condition. They furnish no barriers to his industrial betterment, but will gladly open to him avenues of employment and useful labor.

When the Negro shall have justified his position by thus fitting himself both in character and intelligence for the best citizenship, his rights before the law will be more sacredly regarded and all complaints of injustice, now sometimes unfortunately too well founded, will be at end.

Drunkenness and idleness, which are far too common, will disappear, and the youth of our race, growing up in an atmosphere of sobriety and industry, will develop into men and women of worth and character.

This Congress should be pervaded by an air of cheerfulness and hope. All pessimism should be banished from our deliberations. The croaker and prophet of evil has ever been a disturber and a breeder of discontent.

Our wrongs may have been great, and ofttime in hours of depression, many of us may have been anxious and alarmed, but this is not the side to dwell upon; only those who look the other way see the sun as it shines above the clouds and greet the light as the harbinger of a better day.

"Be still sad heart and cease repining,
Behind the cloud is the sun still shining."

We will not lose hope, because justice often miscarries, because wrong sometimes triumphs over right, because now and then violence resorts to cruelty and malice ends in bloodshed and murder. These are but spots on the bright sun that shines above us, occasional storms upon the beautiful seas we are sailing, dark shadows that creep into the glorious day of privilege and freedom which is ours.

The young people of our race especially should be dominated by the spirit of hope—not a spirit of irrational and senseless satisfaction, but a bright, intelligent anticipation of better things, based upon the wise plans they are building for their own uplift and advancement. They should face the future with resolute hearts and unquestioning faith, not relying on chance and circumstance, but putting forth all the strength of will and heart and brain with whch God has endowed them to make them fit and qualified for the stern duties which confront them.

On the girls of our race much depends. Their intelligence, virtue and christian love and fortitude will be the bulwarks which will guard the purity of our homes and the sanctity of our domestic life. I am glad that they have a part and place in this Congress. It is fitting that they who are the inspiration and guardians of our most sacred affections should be represented here. No race ever grew to greatness without good women. They are the sunlight in which the plant of national life gets the elements which make for its symmetry and color and form. To them this Congress means much. It says to them all to take to yourself a Christian character, "let not your adorning be that outward adorning of plaiting the hair and wearing of gold or putting on of apparel (only). But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which in the sight of God is of great price." 1 Peter, 3:3-4.

And so fellow-christians, one and all, I greet you to-day. This magnificent assemblage of young people and of those who are older,

yet young in heart, inspires me with new hope for my people and thrills me with what it suggests of better things. And by the way, as to better things, the programme before you demonstrates that you are to have them and in bountiful supply. Certainly, better than I have given you. And this reminds me of the little boy who was sent off to boarding school. The teacher was careful to teach him to speak properly. One day at dinner the youngster said to the one next to him: "Please hand me those lasses." "Hush, Tommie," said the teacher, "you mustn't say lasses, you must say molasses." "Now, 'Fessor Jones," said Tommie, "what I want to say more lasses for? I ain't had no lasses yet."

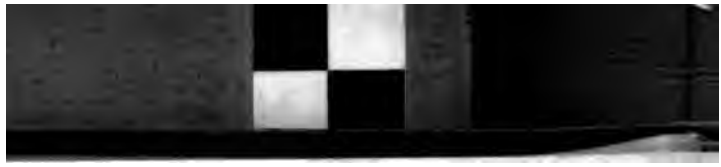
So my friends, when I look over the brilliant programme arranged for this occasion, I can say, "you ain't had no lasses yet," but you may look out, for we have barrels of it laid up in store for you ready to be tapped.

And now once more I welcome you. In behalf of the Board of Directors, who instituted and organized this great convention of the Negro Young People's Christian and Educational Congress for whom, with myself, I have spoken, I greet you. The things I have said to you in my place, I would speak to all the people of this great country irespective of race or color, pleading for fellowship and fraternity, and for all the high and holy principles which stand as the basis of individual character and national greatness.

I believe in the future of the Negro. The elements which make for perpetuity reside in him as a race. The American Indian has dwindled away until he has nearly passed out of the roster of races. But the Negro remains, growing in numbers, in resources, in intelligence and civilization. He will abide because he deserves to abide. He has fought the perils of Africa and passed through the ordeal of 300 years of servitude, but to-day is strong and fecund, and the light of hope shines from his eye and the fire of life glows

"Right crushed to earth, will rise again, the eternal years of God are hers.
But Error wounded writhes in pain and dies amid her worshippers."

Wrongs cannot repress him, dangers cannot dismay him, poverty



can not discourage him. Thank God, his feet are upon the rungs of the shining ladder that leads up to life, to happiness, to God.

Today, he looks back upon the Past and says, Farewell! and looks on the glorious Future and says, All Hail! His faith is anchored to the throne of God and he sings as he travels upward:

"Wide as the world is thy command,
Vast as eternity, thy love,
Firm as a rock thy truth shall stand,
When rolling years shall cease to move."

CHAPTER VII

WELCOME ADDRESSES

Governor A. D. Candler

MR. PRESIDENT: I have been invited here for the express purpose of extending to you a cordial welcome to the state of Georgia in the name of the people of Georgia of every race and color. It is appropriate that the first session of your Christian and Educational Congress should be held in Georgia. Georgia was the last to admit African slavery within its borders and today we have more of the sons and daughters of Africa in our state than any other state in the world.

It is fitting that you should hold your meeting in Atlanta, because it is the representative city of the south, and contrary to the statements made by many, it is not built up by foreign people and foreign capital, but is built by the brain and brown of Georiga white men and negroes. The object which has brought you here is indeed commendable—to elevate the African race.

The people of the south, aided by the people of the north, the people of the west and of every quarter of this great republic, have helped the youths of the African race to educate, and just how well we have succeeded you know as well as I do, and God knows that we have done the best we could. We have taught to you the lessons taught in the books, and tried to give to you the broadest possible education; but there are other lessons than those taught in books that must be learned well—lessons that must be taught around the fireside, in the Sunday school and at the altar. Our youths, white or black, in every quarter of this great republic, in every condition of life, must be taught the lesson of industry, sobriety and honesty.

Your distinguished chairman, in his address, told you that money

was no respecter of persons, that business was no respector of person, and he is right. When I want to employ a man to do a piece of work, I never stop to ask whether he is white or colored, but whether he can do the work, and that is the only question which determines my employing him. Can he do the work, and can he do it well? This is what your race must learn, to do their work well. We have reached the place in the history of our country, where every tub must stand on its own bottom. I am surrounded by members of your race today on this platform whom I honor as highly as I do the mayor of the city of Atlanta, who is also here, because they are honest men, because they are reliable men. The disposition to judge a man on his merit in this country is growing and will continue to grow.

This movement will do more to lift up the Negro race than anything that has been in this country. I commend to you for your guidance the motto of this commonwealth, "Wisdom, Justice Moderation." Let wisdom govern your deliberations, justice govern your actions and moderation characterize your utterances. I will not detain you, invoking the blessings of Providence and the guidance of God upon the deliberations of this Congress.

Mayor Livingston Mims

This is the largest audience that I have had the pleasure to address. Even when I was a candidate for mayor I never addressed such a large audience. I am sorry that I am not governor, for often on occasions of this kind, when we speak, he usually speaks first, and makes my speech for me, and leaves such a little for me to say, and this time even your bishop anticipated what I was going to say and said a part of what I had made up my mind to say to you.

The governor welcomed you in the name of the state of Georgia, and perhaps Atlanta is the largest portion of the state of Georgia, with a few borders such as Savannah, Augusta and Macon around it. Atlanta is the greatest city in the state; yes, the greatest in this

whole south. When your committee of representative colored men waited on me some time ago and invited me to be here on this occasion and deliver an address, I assured them that there was nothing that would give me a greater pleasure than to welcome you here to this city.

It is appropriate that you should hold your first congress in the city of Atlanta, the city of many colleges for the education of your people, a city with good public schools, and a city where opportunities are given all people to live. This is the most representative body of Negroes that has ever assembled in this country. Your temporary chairman said that you were here to stay, and we wish that you were to stay in Atlanta, for we want all the good people to remain in this city, and the bad to leave. There are some bad white people that we would like to have leave as well as the bad Negroes.

I had some pleasure in reflecting back over a few years ago when I occupied a different relation to your people, yes different from what it is today. I find pleasure in this because I was kind, and could have been otherwise.

You are here to consider some great questions touching upon your condition in this country, great economic questions, and I pray that you will be able to accomplish what you have started out to do. I do not do much praying, but I hear a deal of it done, and I take it in by absorption, and this is paying a compliment to my wife, for she is the praying member of the family.

The educational work which you are to do for your people is important, for I believe that the people ought to be educated—they make better citizens. I have visited the public schools in this city and have heard the colored children recite as well as the white. I take interest in the education of your people, and we are striving to do our duty by all the people. I shall not take more of your time. I extend to you a cordial welcome to the city of Atlanta.

On Behalf of the People, Wm. Oscar Murphy

MR. CHAIRMAN, LADIES AND GENTLEMEN:

It is eminently fit and proper that this the first session of the Young People's Christian and Educational Congress should be held in the city of Atlanta.

When I say fit and proper I say it advisedly, not for the reason solely that Atlanta is sadly in need of a crusade of Christian workers, white or black, but also for the reason that all large movements which do not come to Atlanta originate here.

I have been assigned the important honor of welcoming you here in behalf of the people, which I do most cheerfully. I welcome you to our homes and our firesides, and to all the comforts which we have. I also welcome you to help solve our problem.

The theme of this Congress is "To Reach the Unreached;" that is the problem also of the Christian workers of Atlanta. Our population is about 100,000, 40,000 of whom are Negroes. Of this 40,000, approximately 35,000 are reached by the pulpit, press and school-house influences. 5,000, most of them young men and women under 40, are as utterly unreached as the Ingorottes of the Philippines.

The pulpit does not reach them, for they do not and will not respect it. The school-house does not reach them for the school-houses of Atlanta and Fulton county are now over-crowded with the children of the Negro tax payers. The Christian societies do not reach them for their missionaries say that they are overworked and have time only to care for those who apply for succor. The only organized agency, so far as I know, that really reaches to an appreciable extent the 5,000 stray ones in Atlanta, is the police force. That in itself is not so bad, but where do they go? Are they improved if convicted? I need hardly add that after conviction, just though it be, after serving time, these ex-convicts are turned loose hardened criminals.

I welcome you here fellow christian workers to our homes, our tables and our firesides in behalf of the 35,000 reached Negroes of Atlanta and sincerely trust that you will share our burden and

assist us to your utmost in memorializing our state, county and city officials, to erect a work-house and reformatory for our depraved 5,000.

Y. M. C. A. Secretary's Welcome Address on Behalf of the Young People of Atlanta

REV. R. T. WEATHERBY, General Secretary Colored Y. M. C. A.

It would seem at first thought that the historian has quite an easy task, simply to record that which civilization dictates. But since the under-current of history is far more significant than the mere arrangement of letters would indicate you will agree with me to-day when I say that he who attempts to leave upon record an accurate account of this mammoth Christian gathering will have a duty to perform.

Indeed it is with no small degree of pleasure, my fellow-workers, that on behalf of the thousands of Christian young people of this city, I welcome you to a place within her gates.

This gathering marks a new era in Negro history, a mile-post in national civilization, an essential element in the bringing to pass the period of universal brotherhood.

Never before has our love for the person of Jesus Christ been so highly exalted over creeds, rites and denominationalisms. Never before have we met so squarely at the Altar of Christian fellowship. May the hallowed fires that shall be kindled here continue to burn until every dross of sin, ignorance and superstition shall be entirely consumed from among us and your people and mine shall be accorded due recognition in the human brotherhood.

We are gathered here in conference not to add any new planks to our religious platform but to stand more firmly on the ones we have. Not to discuss the divinity of Christ, but the humanity of man. Not to compare creeds but to assimilate their principles.

The battle of our fathers was largely a physical one. The battle of their children is a moral one. Nations, races and individuals have arisen or fallen in proportion to their moral strenth or weak-

ness. We thank God that as a race we are coming more and more to realize that our deepest need is a more intimate relation with God and righteousness. With our cannons charged with the smokeless powder of character, filled, muzzle deep with shots of honesty and touched off with the cautious match of pure motive the victory is ours.

I was told of a certain stage line that carried three classes of passengers. The driver on approaching a steep hill would shout "First class passengers keep your seats; second class passengers get out and walk; third class passengers get out and push." We say to our old battle-scared, foot-sore, gray-haired mothers and fathers who have fought so well in their day and generation, keep your seats and steady the coach. We say to the social aristocrats, pleasure seekers and pretenders, get out and walk. We say to you, my young Christian brother and sister, get out and push, push. The heights which we are to attain are yonder before us; what is needed is a long, strong, united push—up, up, up! The hopes of our race are dependent upon us.

At the very opening of this Congress, every indication seems to point towards its proving to be to us a veritable mount of transfiguration; but may we ever remember the duties that await us at the foot of the mountain and instead of suggesting the building of tabernacles in this wholesome atmosphere, rather prefer the going down to the base, to the valley of sin and misery and assisting our less fortunate brother up the mountain side.

To this end my Christian friends, on behalf of the Baptist Young Peoples' Union, The Christian Endeavor, The Epworth League, The Young Men's Christian Association and all other young people's Christian societies of this city, I welcome you. May your visit to, and stay in, our city prove a blessing to yourselves and to us.

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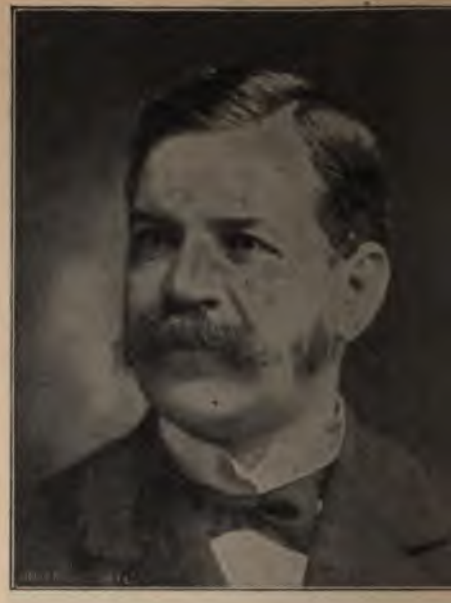
SECOND V.-PREST. N. Y. P. C. AND E. C.



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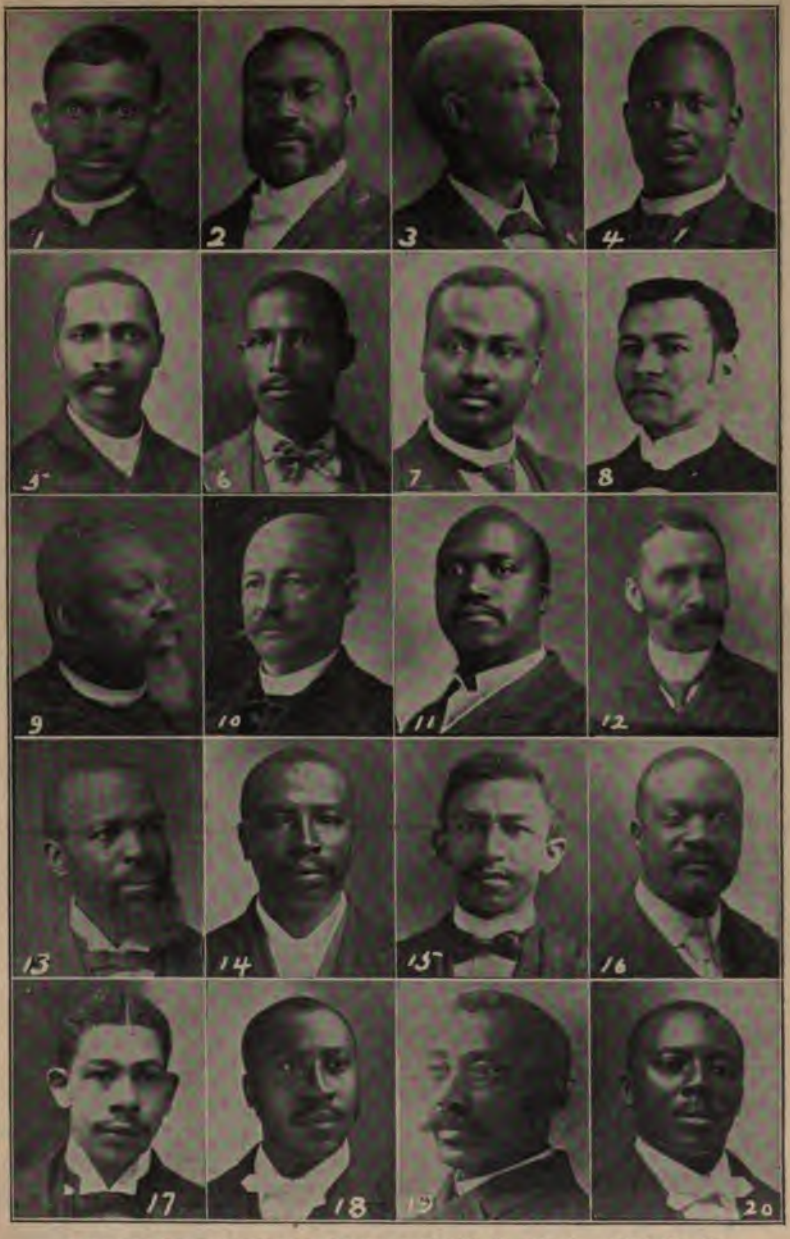

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CHAPTER VIII

Response to Address of Welcome on Behalf Board of Directors
By Prof. I. Garland Penn, A. M.

His Excellency the Governor, His Honor the Mayor, Rev. P. J. Bryant, Mr. W. O. Murphy, Mr. R. T. Weatherby, Ladies and Gentlemen:

We have listened to your addresses of welcome with profound gratitude to you that Atlanta has such open doors for this first and most conspicuous meeting of Negroes in the world's history. We have come from every section of this fair land to Atlanta because we felt that the greatness of your city would cause you to do just as you have done, extend to us a great welcome.

It takes a great man to know the greatness of other men. A less city than yours would scarcely be able to correctly estimate and appreciate the tremendous movement which this opening day of the Congress inaugurates for the welfare of our race and our common country. We have come here as christian men and women, citizens of America, proud of our country, to study the problems with which we are concerned and to start into motion such methods, plans and remedies for the solution of these problems as will contribute both to the helpfulness and uplift of our people and the growth of our country. I need not remind you that the race with which we are identified composes one eighth of this nation. The degradation or the uplift of this one-tenth will affect the nine-tenths, therefore let me remind you that this day means much for our America. I speak for our Board of Directors when I say that in our gathering here we have met on soil where our people are in largest numbers. While we do not admit that we are on hostile ground, yet many would think so, and so we meet here to show our white and black fellow-citizens that all Negroes

are not alike, that there are thousands of the worthiest among us who have not bowed to Baal nor ever intend to do so. I speak for our Board, who wish to see friendly and most amicable relations exist between the races and who have the good sense to know that we are to live and die here together, that we are especially pleased at your presence here Mr. Governor and Mr. Mayor. We promise to give you an exhibition of Negro progress such as the race you represent have never seen at one time. These are not all of the worthies. Thousands have been left behind, but you will see and hear the christian educated Negro who is doing the positive work of uplifting his race as never before. We promise to impress this city with our good behavior, with our intelligence, with our christian integrity and with our evident purpose to contribute to all that makes happy and prosperous our National life. To those of our race we would say that you should be proud that there has come among you such a multitude of the best and the picked of the race from every section. The north, the south, the east and the west have come to see you. They will help you and it is to be hoped that you will avail yourselves of the many helpful suggestions which these good men and women will give. Lastly we are here looking upward. We are bound to go up and possess the goodly land of uprightness, prosperity and progress. There was in one of the wars a color-bearer who was told to plant the stars and stripes upon the ramparts. As he sped up the hill, with a sense of duty upon him, fearing not danger, his colonel saw the enemy coming up to destroy the flag. The colonel cried to the flag-bearer to bring the flag back. The flag-bearer answered that he could not bring the flag back, but that the colonel must bring the men to the flag.

We are here with the flag of our county upon the lapels of our coats and with the flag of righteousness before us. We will not come back with it; every man must come to us.

On Behalf of the Denominations in the Congress

REV. E. W. D. ISAACS, D. D., Cor. Sec'y B. Y. P. U. National Baptist Convention and Vice-President of the Congress

The Negro Young People's Christian Congress, Friends and Fellow Citizens:

On behalf of the various religious denominations here represented, I stand here to state that no greater joy could be afforded us than to receive this royal welcome to your magnificent city, while we are to serve as an integral part of a great race movement which has for its primary object the moral, social, intellectual and spiritual improvement of the Negro young people of these United States.

In pursuit of this essential and necessary work of reformation we bring to you thousands of the acknowledged leaders of the Negro race in all the walks of life and all the departments of human endeavor.

Men and women of eminent culture, who are united in the thought that morality is immaculate; that there can be no new names or notions put upon authentic vices and virtues; that vices in one age are vices in another; that although vicious times may invert the opinion of things, and set up new ethics against virtue, it is infinitely better for us to desert the multitude that goeth in haste to do evil, and stand, like Pompey's pillar, conspicuous by one's self, and single in one's integrity. It is urged against the contention made by Christians for the universal manifestation of the ethical principle in religion, that morality does not make Christians. This we confess. Meanwhile we insist that no man can, by any means, be a Christian without morality. We believe with Longfellow, however, that morality without religion is only a kind of dead reckoning, an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies. Christianity is the little leaven that leaveneth the whole lump of morality. Society can not, yea, it will not travel long in the right path without the religion of Jesus Christ.

This truth is happily illustrated by John Bunyan wherein he tells of Mr. Worldly Wiseman, who dwelt in the town of Carnal Policy, near to the city of Destruction, persuading Christian to take a shorter path to get clear of his burden.

Mr. Legality lived in the city of Morality, and was famous for his skill in relieving pilgrims of their burdens. If he were absent from home his son Civilty could do the business as well as his father. Christian was misled by the speech of Worldly Wiseman. The terrors of Sinai overwhelmed him. At last Evangelist came to his relief, and led him back to the right path. Just so, the eduman to God, and led him back to the right path. The trumpet call confined within too narrow limits, and beckoned its possessor to follow the wrong way. Christianity found man in the blindness and corruption of this system; its author, Jesus Christ, destroyed the power of evil in nature; realized and exhibited in his spotless life the highest idea of virtue and piety; lifted the darkened, sincursed world with his pierced hands out of its distress; reconciled to liberty, sounding through every region of darkness and every valley of death is, "Follow me!" Again we cherish the welcome that invites us to join in the intellectual uplift of the youth of the race, because we believe that the demarcation line between man and animal is the unbridged gulf of progress which the latter make no attempts to cross. In man alone is the possibility of illimitable development. He carries in himself the evidence that he is of kin to the Infinite because he never reaches enduring satisfaction in what he has secured, but ever finds therein a new incentive to seek something yet to come. We (Christians) believe with the eminent branches, leaves, flowers and fruits. The whole tree is an uninterrupted chain of organic parts, the plan of which existed in its seed cation of paganism was imperfect, controlled by wrong principles, and root. Man is similar to the tree. In the new born child are hid-John Henry Pestallozzi that "Sound education stands before us symbolized by a tree planted near fertilizing waters. A little seed, which contains the design of the tree, its forms and proportions, is placed in the soil. See how it germnates and expands into trunk, den those faculties which are to unfold during life. The individual

and separate organs of his being form themselves gradually into an harmonic whole, and build up humanity in the image of God." Our earnest, honest, prolonged contention is that it matters not how learned Nicodemus is, how skillfully he imparts a knowledge of the law, or with what degree of ease and contentment he improves the Jewish system of ethics, his education is not truly helpful to his neighbors, the reformation which it brings is not abiding until he has responded to the calm, though positive demand, "Ye must be born again."

The progress of education among civilized peoples supports our contention. China with her ancestral education in which the individual counted for nothing, but was controlled by an external despotic authority, notwithstanding she invented paper, printing, gunpowder and the mariner's compass, adored a system of natural morality from which the ideas of a personal God and future life were excluded. She stands pleading with the Christian system of education to send her the gospel which satisfies in time and saves in eternity. So India with its caste, Persia with its state education, Egypt with her priestly molds, Sparta with its martial system, Athens with her æsthetic love of the beautiful have all passed away into history, leaving the positive and substantial evidences of redemption to unfoldings of the Christian system.

We have passed through the harmony period of Pythagoras, sped through the "Golden Age" of Pericles, abode with Plato who never laughed, admired Socrates who took the hemlock, while he preached the immortality of the soul; applauded Aristotle, who created the science of logic, and taught Alexander the Great; meanwhile we have discovered that neither pagan creeds nor heathen philosophy could ever produce a system of education suited to the wants of the Christian civilization and the ever increasing needs of the soul. On behalf of the Christian schools therefore, we admonish the young Negroes of America as did the sainted Spurgeon: "O, young man, build thy studio on Calvary; there raise thine observatory, and scan by faith the lofty things of nature. Take thee a hermit's cell in the garden of Gethsemane, and lave the brow with

the waters of Siloa. Let the Bible be thy standard classic, thy last appeal in matters of contention; let its light be thine illumination; and thou shalt become more wise than Plato, more truly learned than all the seven sages of antiquity."

Finally we congratulate ourselves that we are to engage with you in a more detailed investigation of the social ills that afflict us.

We are truly cognizant of the fact that every political question is rapidly becoming a social question; and that every social ques-ton here is that social problem will never be settled aright until tion here is that social problem will never be settled aright until they are settled in accordance with the Christian principle and in harmony with the Christian spirit. We must look to the Christian system to right all wrongs. Christianity has been engaged in this arduous task from its earliest dawn until now. The first lesson that the Christian church had to teach the world was that all men are children of one father; that all men are made in his image, and redeemed by his love.

The second great lesson that it had to teach was that of one blood God hath made all nations to dwell on the face of the earth; that there is a bond that unite humanity deeper and stronger than the bond that unites men in families, tribes, nations or ecclesiastical organizations.

The last great question that Christianity must settle is how are the sons of God to live together in one great human brotherhood. This is preeminently the question that must be answered by practical experiment in the United States.

Into this country has poured a great heterogeneous population, men gathered out of all nations and kindreds and peoples and tongues, but not before the throne of God nor neither praising Him.

Every phase of individual character is here represented. Here are the Irishman, the Englishman, the Frenchman, the Swede, the Norwegian, the German, the Hungarian, the Pole, the Italian, the Spaniard, hte Portuguese, the Celt, the Anglo-Saxon, the African and the Malay. We are firm in the belief that this amalgamation of the races has been permitted in order that out of common ex-

periences we might learn, most effectively, the true meaning of the brotherhood of man.

All of our national problems are problems of human brotherhood, which must be settled in the end, by the teachings of the lowly Nazarene. In 1784, the puzzling question was how shall these colonies with their diverse interests, their petty jealousies, their animosities, live together in one free nation? Christianity settled it. Then came the trying question of slavery. Christianity settled it. Then followed the question, "What does human brotherhood owe to the ignorant," and Christianity settled it. Industrial questions, temperance questions, are all forms of this one question, How shall a great, heterogeneous population, diverse in race, in religion, in tradition, in history, in social condition, live peacefully and prosperously together in one human brotherhood. The brotherhood of man is as much an integral part of Christianity as the fatherhood of God. Whoever denies either is an infidel. Christianity must answer this question. It alone constrains by the "irresistible might of meekness; it holds no law over its subjects, but the invisible law of right and wrong; it asserts no other authority than the unarmed authority of conscience. We join you today in asserting the claims of this universal brotherhood. The American white man is our big brother, to whom we bring this appeal. At the last meeting of the Woburn conference, Farmer Allen, of Wakefield, told the following story: One Sunday morning while a certain deacon was preparing for church, a wayfarer, or in modern parlance, a tramp, appeared at his door, pleaded his hunger, and begged for something to eat The deacon looked solemn and frowningly, but reluctantly got a loaf of bread and began to cut it, but while doing so took occasion to admonish the beggar concerning the error of his way. After reminding him that it was the Holy Sabbath that he was desecrating, he asked him if he knew how to pray. "No," was the reply." "Then," said the deacon, "I'll teach you," and he commenced to repeat the Lord's prayer. But just as he uttered the first words, "Our Father," the beggar interrupted him with the question: "What! is he your father and mine too?" "Yes," the deacon replied. "Why," exclaimed the beggar,

"we are brothers then, ain't we? Can't you cut that slice a little thicker?" This is the prayer we engage with you in offering our white brother. "Please cut that slice a little thicker!"

On Behalf of the Agencies in the Congress

REV. WM. H. WEAVER, D.D., Field Agent Board of Missions for Freedmen

MR. CHAIRMAN, LADIES AND GENTLEMEN:

In response to your call and invitation we have come from different parts of this country, representing various churches, institutions and agencies to attend this great congress. The cordial welcome extended us to your homes and hearts, in this Gate City of the South, assures us that, notwithstanding our coming here separates us from loved ones and from pressing duties and subjects us to the necessary discomforts of travel, still we shall find compensation for all this in the joys which intercourse with a people so generous, hospitable, refined and amiable as you of Atlanta brings, and in the new and riper views of christian obligation and privilege that such discussions are to come before us promise to unfold.

While we have come as representatives of almost every religious denomination and agency at work among our people, we will also show you in response to your welcome tendered us, that we have come to your city and to this congress as christian men and women and laying aside for the time the distinctions that separate us into sects and parties. We rejoice to greet you one and all as children of a common Father assembled to deliberate on the mighty concerns of His kingdom, and to consider how we can best promote the great principles which underlie the growth, enlightenment, prosperity, success and christian uplift of our people in this country. That the calling of this Congress to meet in this city at this time has awakened widespread interest, is evidenced by the number of delegates reported and representing so many churches, institutions and agencies.

I can assure you that the agencies here represented and in whose behalf I respond to your words of welcome, are alive to the interests here to be conserved and are actuated by no less a motive and

desire than to render such aid to the thoughts, purpose and actions of the Congress as shall redound to the glory of God and the welfare of the race. We are living in times, sir, and at a period in our race development, when there is the greatest need for aggressive christian work, when the necessity is apparent, that we urge upon all to cleave to and prize most highly, that which was the consolation of our fathers in the days of their oppression and in the day of their liberation; their only possession, namely, the religion of our liberation, their only possession; namely, the religion of our Lord Lord and Savior Jesus Christ. That now in our day and in their days it is wisest for us, sufferers as we still are, to look up to God and not around us to man; to look forward to blessings which arise in the prospect and not backward to the pains of an experience which we are willing to forget; to be content—not with the redress of our wrongs, but with hope of future justice; to acquaint ourselves with the Lord—know Him; to realize that He who is strong and for the right, is the helper of the weak and oppressed; to trust in Him and in His province and believe that through all our various experiences He is directing and guiding us surely to a higher plane of intellectual, social, moral and spiritual life.

We live in an age when much is made over the material and intellectual, when the sentiment is almost general, that manual and intellectual training may prove the solvent of all problems and the remedy for all ills.

We want the youth of our race to know and understand that while intellectual and industrial training is a noble thing, yet, without proper moral or christian training, it is a dangerous thing; that mere mechanical and intellectual training without christianity may prove more frequently a curse than a blessing. We can not afford to trust the virtue, integrity and highest culture of our race to the development of their physical and intellectual powers; there must be some controlling power for good to guide; some principle to restrain men's passions, to overcome their sinful inclinations and to lift them above the selfish motives of pride and ambition. The staunchest bark, if without ballast, compass, chart, pilot, sails forth to wreck and ruin. The truths of our Holy relig-

ion must be thoroughly inculcated, if our people are to be a joy to themselves, an honor to their country, a blessing to coming generations and a glory to God. To this end, Mr. Chairman and friends, we are here in this beautiful city and at this Congress, to unite our efforts with yours, in discussion and adopting methods and plans for the development and uplift of the race, and because we are here to this end and with this spirit, we gladly and thankfully accept the courtesies you extend us and hope that ere we part, we shall arrange to meet again.

CHAPTER IX

FRATERNAL REPRESENTATIVES FROM THE METHODIST EPISCOPAL CHURCH

REV. BISHOP J. M. WALDEN, D. D., LL. D., Cincinnati, Ohio.
REV. BISHOP ISAAC W. JOYCE, D. D., LL. D., Minneapolis, Minn.

Fraternal Words and the Race.

BISHOP J. M. WALDEN, D. D., LL. D.
PROF. J. W. E. BOWEN

Bishop John M. Walden of the Methodist Episcopal Church has been longer identified with the educational work in behalf of the Negroes of this country than any other person now active in this service. He became Corresponding Secretary of the Western Freedmen's Aid Commission near the last of December, 1862—a society organized in Cincinnati, Ohio, just after the proclamation preliminary to the Act of Emancipation had been issued. The purpose of this society was to send teachers as well as material aid to the then so-called "Contrabands." Early in January, 1863, within a fortnight after Emancipation became a fact, he sent to Island No. 10 and one or two other points within the Union lines the first commissioned teachers who ever taught among the colored people within the Mississippi Valley. Some Negroes had already been taught by kindly disposed christians and some by Christian Commission delegates, but to Bishop Walden belongs the honor of having inaugurated that organied form of school work within the great valley which was the presursor and prophecy of both private and public schools among the Negro people.

Dr. Walden, as he was then known, continued an executive officer in the undenominated Freedmen's Aid work until 1866, when a

convention, convened by a call which he penned, formed the Freedmen's Aid Society of the Methodist Episcopal Church under a constitution chiefly formulated by himself. He became its first Corresponding Secretary and held this office until May, 1868, when the General Conference of his church elected him Publishing Agent of the Western Methodist Book Concern, which office he held until chosen Bishop in 1884. He has held some official relation to this Freedmen's Aid Society through all these years; became its president in 1888, and still holds this position. Soon after he became Publishing Agent a book depostory was established in Atlanta, Ga., at which The Methodist Advocate was published. This and other publishing interest furnished him the occasion for regular visits to the Annual Conferences of his church, in the South, and, as might be expected, he availed himself of every opportunity to visit, inspect and encourage the schools of the Freedmen's Aid Society and other schools and institutions maintained for the benefit of the colored people as well as others for the whites.

He was Corresponding Secretary of the one society or the other some five years, and during this period appointed nearly four hundred teachers and other workers to the Southern field—the large majority of them to teach in the primitive schools which were only possible under existing conditions. He saw the need and desirability of developing teachers among the people themselves so soon as possible. He early suggested employing the one most advanced and capable to teach a class under the teacher's supervision. The first experiment was at Galatin, Tenn., before the battle line had been carried south of Chattanooga, and the result was so encouraging that the formation of Normal classes became the fixed policy; the training of the teachers "to the manor born" was certain to follow the planting of schools here, perhaps chanced to be the beginning of what has become a most important phase of the elevating movement. He and Rev. Dr. Rust—associates in this since 1865—more than thirty years ago began to introduce industrial training into the schools in which they were mutually interested, and through these years thousands have been benefited by this form of education of which Bishop Walden has been the steadfast advocate.

At an early period in his connection with the Freedmen's Aid movement he received the impression that the emancipation of the slaves of America would have some relation to the evangelization of Africa. This was before the publication of Livingston's epoch-making explorations had drawn public attention to the Dark Continent. The impression just named deepens into a conviction that has made him (Walden) a student of world events which have affected and do affect the condition of Africa. An outgrowth of this study is his lecture, "Africa and its Evangelization," which, since he became Bishop, has been delivered in all parts of our county and before most of the Methodist Conferences in foreign lands. It also interested him deeply in the African Missionary Training School projected in 1887, the designated link between the Methodist schools in American and Methodist Missions in Africa. Perhaps no one has a keener interest than Bishop Walden in the Negro problem in America to be solved chiefly by education and religion, or broader and clearer view of the greater problem of the Negro race in Africa to be solved in part by religious, educational and industrial teachers and leaders trained in and sent from America. Bishop Walden, because of his long and intimate association with the educational and religious movement in behalf of the Negroes, was selected by the Board of Bishops of the Methodist Episcopal Church to represent them in the first religious and educational Congress of the Negro Young people held in America.

CHAPTER X

THE NEGRO MEETS TO PRAY
(Original Poem Written for the Congress)

REV. D. WEBSTER DAVIS, A.M., Richmond, Va.

In days of old, when our fond mother earth,
  Now seamed and wrinkled with her weight of years,
Was young and gay, rejoicing in her birth,
  Nor gave one thought of future and tears,

When prehistoric man roamed hill and dell,
  And gods and genii ruled the world below,
Came Odhin great, to drink of Mimir's well,
  That he all wisdom of the world might know.

"Who drinks of Mimir's well must leave behind
  His gift most dear, that he doth highly prize."
The gift was made, and he, though wise, half blind,
  Has left in Mimir's grasp one of his eyes.

So gods of wisdom ask of men to-day,
  Who would be wise, some sacrifice must make;
Some good give up, something of self alway,
  E'er he the wisdom of this world can take.

So this black-child, our father's image fair,
  In eb'ny cut, as we too would be wise,
Our gift hath made, our pledges too are there,
  Of years of suffering toil and sacrifice.

In life's hard school we've conned these lessons o'er,
  Mid sobs and tears of slavery's galling chain;
Mid dark'ning days, God grant may come no more;
  Mid opposition, prejudice and pain.

What lessons learned? That God and right must win,
God is not dead, but guards the weak alway;
The stars still shine, though faith and hope grow dim
We still can trust—the Negro meets to pray.

We seek the truth, nor wish one fault to hide;
The truth alone is that can make men free.
Expose the sores, the remedies applied,
Will soothe and heal and give true liberty.

Not to complain of burdens hard to bear,
To fret and whine, resolve and go away,
We meet to plan how we can do our share
To lift the load—The Negro meets to pray.

We know full well of all the gloomy past;
Of all the darkness in which now we grope;
Of all the night that seems will never pass;
And still we meet with bosoms filled with hope.

No night so dark, but comes some cheering ray,
No sky so drear, but some bright star is there;
The harbor bells still ring and seem to say,
"Just look this way; the world is still so fair."

We needs must fear the foes that lie within,
That spoil our youth. With hearts both brave and stout,
Must fight 'gainst our own ignorance and sin,
More than the hate and prejudice without.

Let others hate, we'll teach our children love;
Let others fight, we'll teach endure the wrong;
No cowards we, our teaching's from above,
When meet in right then only are we strong.

We've met each trust, when slave as well as free,
Our record's made, go search it ye who will.
Oh, country fair, our fathers died for thee,
From Boston field to blood-bought San Juan Hill.

Their children come, no special favors ask
  In Dixie land, the fair place of our birth,
But equal chance in this God-given task,
  To make our home the fairest spot on earth.

Ye leaders here, no nobler work than thine,
  Could men or angels ask. We vow to-day
To lift our race, by lifting as we climb;
  For this great task the Negro meets to pray.

No flaming sword, no curses loud and deep,
  We bring to-day, though we have suffered long,
Oh, rouse ye, race, from calm, indifferent sleep!
  And face life's work, then only are we strong.

God hear us now, and guide our thoughts aright,
  Give inspiration from above to-day;
  Plan for us well, and help us see the light;
  By Thy command, Thy children meet to pray.

And from our knees to rise to bear our load,
  To reach the unreached Negro youth and save;
To spend ourselves for country, race and God,
  Each in his field with heart both stout and brave.

So soon for aye the lights of earth are o'er,
  The gloom be past, the toil and conflict done;
And angels' voices sing on yonder shore,
  For war-scarred veterans, God's sweet welcome home.

Part II

Young People and the Church

CHAPTER XI

THE DUTY OF THE CHURCH TO THE YOUNG

Rev. J. A. Whitted, D. D., Raleigh, N. C.

The world's salvation is the great object for the existence of the church. This is accomplished through Christian influence and the preached gospel, its missionary features and by the maintenance of the proper discipline over its membership, its instructive, corrective and sanctifying work.

The many scriptural invitations and admonitions especially directed to the young people, give peculiar emphasis to the importance of the work of their salvation and Christian development.

The fitness and success of the Church in bringing the young into its membership, and under its control, is the best standard by which its usefulness for the accomplishment of good may be known.

The ideal church is the one whose membership, both by precept and example, is the most capable of bringing the young to a saving knowledge of the Lord Jesus Christ, and when brought, to so mould and shape their lives that they may be prepared for the highest usefulness.

That church has lost its power to do good and forfeited its right to existence, whose conduct is such that the innocent and young see enough of its whitewash and deception to turn a deaf ear to its teachings and refuse to be influenced by its persuasions.

It occurs to us that the church lays itself liable to ridicule and scorn whose reins of government are so loose, and whose practices are so thoughtless that it attempts to do in a single week of each year what it requires fifty-two weeks to accomplish.

Give us a membership of old people in our churches, whose deportment everywhere is what it is during the services of the church; in the darkness of night, as in the light of day; in practical Christianity, what it is in the demonstrative worship, and not only will the pristine virtues of the former youth be manifest, but there will be added the bright intellect, the widespread philanthropy and the extensive missionary spirit, and accomplishments of the modern age.

Christian fathers in the spirit of the Bible combined with Christian fathers for the right development of the sons, will necessarily produce men of the proper stamp.

Christian mothers in alliance with other Christian mothers, not merely in formal membership but full of determination to help other mothers by wholesome advice, and encouragement, in the training of their daughters, will give to the world daughters whose crowns will be beautiful with chastity and virtue.

Give us a church membership whose influence for good is so potent that to come in their presence the very air seems purer and better, and the doors of our churches will stand ajar with the multitudes of the young crowding within the folds of the Church for its benefits and its blessings.

One of the greatest divines of the age has said, "No higher compliment can be paid to a sermon than when it is said it was so plain a child could understand it." Every well-directed sermon should have a purpose, and the highest purpose is to touch the heart yet tender, to shape the life yet unshaped and to lay the foundation for such a character as will affect the destiny of nations unborn. Luther's famous theses tacked upon the door of the Castle church at Wittenburg had to be defended by a gospel preached with intelligence and power to raise up an army of friends, sympathizers and supporters. To strike its way home to the heart there must not only be zeal but there must be intelligence and power.

Our churches should know that they owe it as an indispensable duty, to its young people to place in our pulpits men who are not only able to give a recital of their Christian experience but a scholarship and a preparation in keeping with the times. The lawyer, the physician and the teacher have their peculiar spheres of service, but the hope of the young people, the hope of the race, is a gospel so explicit in its admonitions and commands that its inevitable results will be a throwing off the yoke of superstition and immorality, earth's worst forms of slavery, and clothing themselves with a freedom which makes one free indeed.

Many churches have driven the young people away from them by their destructive discipline. By this we mean constantly holding them up to ridicule and discouraging them in their efforts to rise and do good. Every church owes it to the young to exercise over them the right discipline, which is always constructive. Teach their youthful hands to labor, and when they have done something, feeble though the effort may be, give them the proper encouragement. So many churches stand in the way of their progress by giving them nothing to do. It should be remembered that the active young body and mind must find something to employ it, and when left to idleness it may always be counted upon as an easy prey for the employment of Satan, and it is no wonder so many of them are thus employed. Every possible advantage should be offered to them, and, like the thoughtful mother training her child to walk with extended hand, leading it on or encircling arms ready to grasp it in faaling, so should the church teach its young until they are able to walk with a firm step.

The work of charity is splendid service in which the young may serve with great benefit. This service is too much neglected by the churches of to-day. Thousands and tens of thousands are crowding into secret societies only for the benefits which they derive from a charity upon which they are founded and for which they are famous. To marshal larger forces into line the church must undertake a more extensive charity service and the young people every one of them employed in some way in its prosecution.

No better lesson can ever be taught a young man than his relation to his fellow; though he be a "maimed, a halt or a blind."

The education of our young, has not reached its highest usefulness unless they are taught that it must be used in the service of God by serving their fellows, in deeds of charity and kindness. The charity of a church is but a single feature of its missionary work. Seeking the lost is certainly more fundamental. The best means of saving the young men of a community is interesting Christian young men in their favor. Our churches should thank God for their B. Y. P. U. societies, Epworth Leagues, Christian Endeavorers. What a blessed opportunity comes to them through the Young Men's Christian Association.

The moral and even financial support of the churches should so stimulate and encourage these organizations that they may not cease until the world of young people has been organized under the banner of Christ.

CHAPTER XII

YOUNG PEOPLE'S SOCIETIES AS A RELIGIOUS FORCE IN THE CHURCH

REV. J. S. CALDWELL, D. D., Financial Secretary, A. M. E. Zion Church

We are living in an age when organization is the watchword in almost every pursuit of life. If you will look out into the business world to-day, you will find that the most successful and best operated business enterprises have been well organized, thereby enlisting the help, sympathy and co-operation of a great number of individuals. This, in itself, gives assurance of success, at least in a certain degree. The amassing of individuals into organizations serves as an educative force, in that it brings into contact all that is good in the individuals thus brought together.

I consider it a hopeful sign for the race when the young men and young women will join hands with the old men and old women, and with all the energy of brain and soul, work together with a view of strengthening the race materially, morally and spiritually.

Other races have found that in order to save its young people they must be employed in some interesting and profitable way. To this end Young Men's Christian Associations dot our nation with mammoth, commodious and cheerful buildings, in which are splendid reading rooms, gymnasiums, and other health giving exercises, to the end of employing the young men.

In addition to the salvation of the men, some thoughtful person suggested that a Young Women's Christian Association be organized for the salvation of women of the dominant race. To this end millions of dollars have been raised and expended for the purpose of giving religious as well as physical training to the daughters of the Caucasian race.

These two mighty agents walked side by side serving the end for which they were brought into existence. But there was still room for a broader and further reaching organization, which with its mighty arms extended, should take to its embrace not only the young men and young women of one race, but all men, women and children, namely, the Christian Endeavor Society.

These, together with kindred societies, are the mightiest auxiliaries that the church has with the exception of the Sunday School, which is always considered the Church-To-Be.

It goes almost without saying that the Young Peoples' Societies are a strong religious force in our churches. This is apparent if you would view it from an educational stand-point. The christian high schools, seminaries and colleges are at work drawing out the mental faculties, and throwing around our young men and young women such restraints from a moral point of view, as will enable them to make the best of themselves, and prove the greatest possible blessing to mankind in the church as well as in the State.

That there is more education assembled in the pew today than ever before is a fact which can not be successfully contradicted. That our young men and young women are a force for good, viewing them in this light, will be conceded by all careful observers. That our pulpits must be manned by trained intellects, as well as by spiritually warmed hearts, is a fact which can not be denied.

When a Young People's Union or a Young People's Society of Christian Endeavor, or a Young People's Christian Association, no matter by what name they may be known, is organized within any church, there is a force at work which no agent is powerful enough to withstand, if the hearts of these young people are set upon the work for good. I am not a prophet, nor the son of a prophet, but I would venture the assertion that there will be such impetus given to the christian young men and women throughout the length and breadth of our country from the echoes of this Christian Congress as that a mighty current will be started that will be felt in almost every christian home and certainly in every christian denomination.

What does it mean to organize into the organic life of the church the young people of our race? It means the amassing of a force

of intelligence that will sweep from our worship the last vestige of superstition and ranting which has characterized it for so many years. Instead of this, there will be cultured minds, with hearts that are warmed with the love of God and an intelligent leadership such as will commend itself and win a place among all people.

Our plea for more and better organizations in our churches is justified on the ground of what the church is expected to do. We must, through the instrumentality of the church, meet great issues, which are affecting and will affect both Church and State. We must clear the way for the onward moving of the wheels of civilization. We must broaden the pedestal upon which our children are to stand to work out their destiny as good and respectable citizens in our great and growing country.

Every denomination of any standing is on the alert for the organization of its young people, for well do they know that if this force is left unharnessed that the mightiest and most potent instrumentality has been left to be used by the evil one.

If in any community you should find a number of young people who have turned their backs upon the Church, and who are facing the future without the restraint which religion and religious instruction gives, you have found a community from which will come individuals who will be a hinderance in the way of race progress nistead of help. And because of this fact, every denomination has its Young People's Societies. If they are Baptists, they have the Baptist Young People's Union; if Episcopalians, they have the Guilds; if Methodists or Presbyterians, they have the Christian Endeavor Society or Epworth League. These movements in the various denominations are peculiarly young people's movements.

The utility and force of these societies are seen in various ways. It is reported that while the city of Pekin, China, was besieged a few months ago, the Christian Endeavor Society of a large influential church was a more active force in the amelioration of the condition of the Christian missionaries than any other force that could be brought to bear. One of the missionaries told at the last Ecumenical Conference of a young man who took his life in his hands to save a fellow-worker who, with several others, were en-

deavoring to escape with their lives. This young man was a converted Chinaman, who had been brought into the Epworth League and taught Christianity. Hence, when the railroad station had been burned down, and all possible escape had been cut off, the Chinaman, with the songs of Zion ringing in his ears and the love of God warming his heart, invented a plan by which these foreign missionaries were borne to safety.

The young peoples' movement opens a door to the future, which must not be closed by indifference on the part of our leaders. But on the other hand, this door must be kept open through the instrumentality of conventions, religious congresses, christian endeavor meetings and the like. This will give an opportunity for the young progressive manhood and womanhood of our race to tell to the nations of the earth what God has placed in their hearts in the way of information to their less fortunate brethren.

In short, the organization of these religious societies means the evangelization of the world. They have come to the Church at a time when the coals upon her altars were dying out, when new fuel was needed. Let us with faith in God, and with confidence in the young people of our race, open our arms and bid them welcome to the great task to which God seems to be calling them.

In the second place, the force of these societies is seen in their endeavor to disseminate the Gospel through the instrumentality of missionaries. Brave men and women have been sent to foreign lands with the torch of the Gospel which they have not ceased to wave, and with all the energy of soul, they have endeavored to plant the banner of the Cross upon the soil of heathen lands. This is in keeping with the Gospel injunction, which bids us "Go into all the world and preach the Gospel, discipling all nations in the name of Jesus Christ." This is peculiarly a missionary age in which we are living, and the coming of these missionary agents or instrumentalities is a blessing, the extent of which can hardly be measured.

Ignorance of things spiritual is waiting to be taught at home as well as abroad. It is the young man or young woman who is freighted with new ideas that is best prepared to disperse the gloom

of ignorance and bring the sunshine of intelligence instead. Let the watchword go forth from this centre, all down the line: "Organize within the Church young people's societies," with a view of gathering in the young people in the community and putting them to active service in the vineyard of the Lord.

But in addition to the educational, financial and missionary forces which the Young People's Societies bring to bear in the Church, there is still another force which is equally, if not more, important than the foregoing. I refer to the spiritual force.

America, with all of her shortcomings in a thousand directions, takes her place in the forefront of all the empires of the earth. The reason for this is not far to seek. The men who laid out her policy and laws, and the congress which enacts these laws in the main, have been guided by the spirit of Christ. While it is apparent to all who have kept close watch, that the legislative enactments of recent years have drifted somewhat from the golden rule, yet it is also true that a polygamist is not granted a seat in the council of our nation, and that the voice of the Chaplain is still permitted to plead with God in the presence of the chief executors of the nation. With these unmistakable signs of the Cross, which have always characterized and singled her out as a God-fearing nation, we feel safe in proclaiming that her position today is due to the rule of righteousness.

The spiritual force of these societies is not only seen in governmental enactments, but their influence is felt in the purely spiritual realm of our Church life. In these days of lethargy and indifference in the Church, it is especially the work of the Young People's Societies to keep the fire aglow upon the altars. It is theirs to send forth sweet strains of music, which will allure from the street the passerby; it is theirs to welcome the stranger and assign him a seat in the sanctuary; it is theirs to remove whatever embarrassment may come to such strangers as may come within their gates; it is theirs to bear to the sick and unfortunate in the parish flowers and other tokens of loving sympathy. In short, they are expected to assist the pastor in his church work in every way possible.

CHAPTER XIII

THE BAPTIST YOUNG PEOPLE'S UNION

REV. E. W. D. ISAAC, D.D., Corresponding Secretary of the Union and Vice-President of the Congress

Our young people are beginning to learn that the Union is a working agency; that it is intended to aid in the development of all departments of church work. It may be truthfully said of auxiliary work in general that it fills a vacuum in the affairs of evangelical Christian denominations that nothing else can fill. Institutions of this character appeal to the pride and intellect of the young. When these speculative and idiotic phantasies have been harnessed it is much less difficult to reach their hearts, and to enlist them in activities for the evangelization of the world. The Young Men's Christian Association affords the richest and perhaps the most convincing illustration of the truth of this contention. It is a plant of recent growth; a nineteenth century product; the creation of priestless, successful, altruistic, business ideas. It was founded in June 1843, by George Wiliams, Esq., who gathered about him a band of young clerks and formed the first association of youths for whom the church of that time was not giving that Christian fellowship nor providing those forms of Christian activity which they needed. To-day there are 6,192 local Y. M. C. A.'s in the world, with 521,000 members, resident in fifty nations of the earth and on every continent, and speaking forth the wonderful works of God in thirty-five different languages. They have in America thirty-two thousand students in colleges, universities and professional schools; and thirty-seven thousand railroad men, hardened by the character of the service they perform, are softened, mellowed, and made clay for the Master's use by this worthy organization. In addition to the work done by its various branches of education, physical culture

and religious methods, nearly ten thousand souls incarcerated in State prisons under life sentences, were visited by committees on prison service, taught the way of life and salvation and "snatched as a brand from the eternal burning." In like manner have the Christian Endeavor societies and Epworth League played magnificent parts in the edification, stimulation and increased activity of the millions of young people whom they have touched and helped and healed. The B. Y. P. U. has been the same potent, helpful factor in the development of the youth of Baptist churches. Very incomplete and unsatisfactory statistics show that the young people's unions, local, city, county, district and state have made the following contributions to the various phases of denominational work since the Richmond convention:

State Missions	$ 365 70
Home Missions	125 90
Foreign Missions	765 30
Christian Education	1,135 50
Total	$2,392 40

With meagre and indefinite reports, showing such substantial work as this, it is difficult to determine the measure of good that these societies are doing or that they are destined to accomplish.

A WORKING ORGANIZATION

We have labored faithfully to teach the young people that this is a working organization. Continuous efforts have been made to place responsibilities upon individuals. Perhaps the most striking illustration of the effectiveness of this plan can be shown by reference to the "Chapel Fund" movement inaugurated by the Secretary. An appeal was made by Secretary Jordan, of the Foreign Mission Board for ($700) seven hundred dollars, to build a chapel for the houseless congregation of which the Rev. E. B. P. Koti is pastor, in Queenstown, South Africa. Our Corresponding Secretary agreed to undertake the raising of this sum through the young people's societies and others who were friendly to the auxiliary movement. Special, urgent appeals were made; a few

organizations and individuals responded, contributing ($60.00) sixty dollars to this fund. The Secretary is looking forward to the day when this seven hundred dollars shall have been raised, the long-desired chapel built, and he permitted to stand on the soil of Africa and dedicate it to the service of the Master.. As soon as this worthy and necessary object has been accomplished we contemplate the turning of the attention of our young people to certain other definite tasks which they may complete with credit to themselves and honor to the denomination. The motto of this organization is, "We study in order that we may serve." Talk is cheap, whether it is in the pulpit or around the altar. Work is the divine test of greatness. It is a quaint old law in the New Testament, that the chiefest must serve most; but so it also stands in the order of the universe. We honor the men who serve most. When a young man steps to the front and does a hero's work he must thereafter bear a hero's honors. The man who hews his way through all the walls of past ignorance and discovers a new world, or lays an ocean cable, cannot lose his reward. Earnest, honest service simplifies all the questions of ambition and fame. The one thing which is always sure to be appreciated is work; therefore, every young man can afford to work and take the consequences in due time. As our young people sing. "Loyal to Christ in all things," "Wait not till the shadows lengthen," "Encamped along the hills of light," etc., etc., we beg to call attention to an old song which, although it has been laid away to rest should be taken up again and echoed and re-echoed until every professing Christian has firmly resolved to obey its summons.

Work, for the night is coming,
  Work through morning hours;
Work while the dew is sparkling,
  Work 'mid springing flowers;
Work when the day grows brighter,
  Work in the glowing sun;
Work, for the night is coming,
  When man's work is done.

OUR EDUCATIONAL SYSTEM

The utility of this auxiliary work can be seen best when the all-important fact is recognized that it endeavors to educate, and thereby lay a broad, deep and substantial foundation upon which to erect the future structure of Christianity. There can be no secure foundation laid in ignorance. The youth in our churches must be educated. This is our sowing time. Plato said: "Every man is to himself the Great Year." He has his sowing and his growing time, his weeding, his irrigating and his harvest. The principles and ideas put into his mind in youth lie there, it may be for years, unprolific. But nothing dies. There is a process going on unseen, and by the touch of circumstances the man springs forth into strength, he knows not how, as if by a miracle. By educating the young people we are sowing. Let us sow beside all waters precious seeds of truth, that we may enjoy the reaping in the days that are to come. Religious education is the firm and unyielding demand of the hour. Every object of study ought to be studied in relation to Christianity.

BIBLE READERS' COURSE

We have labored faithfully to advance the claims and to establish in the minds of our young people the supreme importance of a systematic and faithful study of the grandest of books—the Bible. We believe in the Bible. Our motto for this course is, "Search ye the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." The Bible has a self-perpetuating and multiplying power. This grand old book is the mirror of the Divinity, the rightful regent of the world. Other books are planets shining with reflected lustre; this book like the sun, shines with ancient and unborrowed ray. Other books have sprung to their loftiest altitudes from the earth, and are "of the earth, earthy;" this book looks down from the world above, and is of heaven, heavenly. Other books appeal to understanding or fancy; this book appeals to the individual conscience, the pierced heart and the faltering faith. Other books solicit our attention; the Bible demands it. It speaks with authority and is secured with the promise

of Jesus that before one jor or tittle of it shall fail, heaven and earth shall pass away. Other books glide gracefully along earth's planes and highways, or still further upward to the mountain summits of the ideal; the Bible, and it alone, conducts up the awful abyss which leads to heaven and to the eternal rest. Other books, after shining their season, perish in flames fiercer than those which consumed the Alexandrian library; the Bible, in essence, must remain as pure gold, as unconsumable as asbestos amidst the flames of general conflagration. Other books may go down and disappear like bubbles in the stream; the Bible, transferred to a higher clime, shall shine as the brightness of that eternal firmament, and as those higher stars, which are forever and ever.

OUR DEVOTIONAL COURSE

The spirit of prayer and praise, of earnestness and consecration, is taking fast hold upon that element of the young people that engages in auxiliary work. The devotional topics are pursued with eagerness and zeal heretofore unknown to the youth in our churches. Testimonial meetings are on the increase, in which many formerly timid young people are delighting to stand forth as witnesses unto Him who hath loved and redeemed and washed them in His blood. There is also evident increase of the desire to win souls to Christ. Several of our State B. Y. P. U. Conventions have exalted the spiritual idea to an eminent degree. It is worthy of note that in Tennessee and Texas. the recent sessions of the state unions were intensely spiritual and signally evangelical. Believing as we do in the power of prayer, we look forward to a day when all of our churches will increase the measure of their strength; the day when it shall be said concerning them, Behold, they pray! When that day arrives the churches will glorify God in a wonderful way by winning precious souls to His Christ.

CHAPTER XIV

"THE WORK OF THE A. M. E. CHURCH FOR THE RACE"

REV. W. D. CHAPPELLE, Corresponding Secretary Sunday School Department A. M. E. Church

To-day marks an epoch in the history of the American Negro, of which he needs to be proud. The effort to unify the young people of our race is the first step, in my opinion, toward race-building, and will go far in shaping the destiny of an oppressed people. We stand to-day upon critical ground, every inch of which is hotly contested, and even our right to live upon it is growing more and more questionable as the days go by. What to do is the supreme question of the moment. We have come, at the request of our leaders, from all parts of this great country to learn what to do under the existing circumstances. The fact that nobody knows what to do is demonstrated in the fact that everybody knows what to do. Everybody seems to have his own solution of the ills he suffers, and everybody, white and black, proceeds to solve his problem by the method of cancellation, using revolvers and winchester rifles whenever there is a figure to be cancelled. This method of cancellation is becoming alarming, and menaces the best interest of the whole people—a people who, in other days, could sing, truthfully sing,

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where our fathers died,
Land of the Pilgrim's pride,
From every mountain side,
Let freedom ring."

But now, what mockery! when it comes to American citizens as a whole. Abraham Lincoln said that "a country could not exist long

with one part of its citizens free and the other part enslaved." Whether it be political enslavement or corporal enslavement, it will menace our institutions of free Government.

Such a state of affairs can't stand against the onward march of Christian civilization, for the Christian influences of white or black are at work both North and South, with the greatest general known to battlefields at the head of this mighty army, and who will as surely win the the night follows the day.

We must not forget that the God who was not known by His name, Jehovah, to Abraham, Isaac and Jacob, revealed Himself by this name to the oppressed Israelites, after they had been brought up out of Egypt. By this name He reveals to that people that He is the Eeternal God, that God who never slumbers nor sleeps, that God who watches the fall of a sparrow, and counts the hairs of our heads. We live in a commercial age—an ever-pressing, busy age; an age in which the conflict for place is fierce—so fierce until that indolent and happy-go-lucky fellow never finds one.

Vigilance is the price for place upon the stage of human activity to-day, and the man or woman who does not pay it must forever lose his place in the front ranks of human progress.

The onward march of human progress brings the conflict for place among nations and individuals. It must be remembered that the world concedes nothing, we must make our place if we would have one, and the light by which we must be guided must be the same as that which fired the hearts and lighted the pathway of the nations of the world who have brought us to our present state of Christian civilization. Let us watch their footprints which mark the way through fire and flame, through hardships and toils, and now, like milestones along the great ocean of time, they flicker and burn to guide us on our way.

Freedom is the goal for which all nations contend, and it takes freedom to make us men and women; we must have freedom of body, freedom of actions, and freedom of speech. With anything less, we can not rise to that plane upon which the other races of the world are moving. This is a plain truth which the thinking men *of the race must see, and,* seeing it, they must have the manhood to

ask for it whether it is granted just now or not. The watchword should be, "Claim your baggage, and let vigilance serve as our taskmaster."

The manhood of a race is not determined by its war-like disposition, nor by the amount of crime which, by virtue of the supremacy of power, it can commit; but manhood is wrapped up in virtue—in moral excellence. Manhood is the equipoise of human action—human balance, in which a pound weighs the same on both sides of the scales. True manhood makes us do to others as we would have them do to us. Richard Allen, the founder of the great African Methodist Episcopal Church, is my ideal of true manhood. He, in the eighteenth century, had too much manhood to do his white brother, a wrong by allowing him (his white brother) to put him (Allen) on the back seats in the Methodist Episcopal Church; so he walked out and founded what is now known as the African Methodist Episcopal Church. In that act Richard Allen planted the seed of the religious manhood of the Negro; since that day it has been fanned by persecutions from both races—by Negroes because they did not know any better; by whites because they knew that this act of Richard Allen would finally lead all Negroes to worship under their own vine and fig tree.

In 1787 Bethel was precipitated among the mountains of prejudice; but, guided by the Almighty hand of God, she has outlived a hundred years, and like a ball of snow, she has gathered with the rol of ages. Bethel stands to-day like the magnificent oak of a hundred winters, by the side of the eternal river of water, and has yielded her fruit with the seasons, as will be shown by the following figures:

As I have said, we organized in 1787, with three preachers, who, of course, constituted one Annual Conference; now we have sixty-seven conferences, covering every part of the United States and extending into Africa and the islands of the sea. We collect annually from these conferences $1,777.948.20.

Census for 1886-7	$1,064,569.50
Census for 1888-90	1,533,414.01
Census for 1890-99	1,777,948.20
Grand total for quadrennium	$3,688,445.01

The increase over the previous quadrennium being....$ 309,104.69

We have as our commanders in the A. M. E. Church twelve Bishops and ten General Officers.

Presiding Elders	268
Traveling Elders	4,750
Traveling Deacons	1,124
Traveling Licentiates	557
Local Preachers	749
Exhorters	6,356
Probationers	87,091
Members	761,550
Grand total membership	871,465

We have also—

Sunday Schools	5.167
Superintendents	5,167
Sunday School Officers	22,014
Teachers	37,916
Pupils	354,911
Grand total Sunday School membership	425,175

Amount raised by these Sunday Schools per quadrennium $988,364.00

It will be remembered here that there are nine other general departments of our Church—viz: The Book Concern at Philadelphia; The Missionary Department at No. 61 Bible House, N. Y.; the Educational Department at Kittrell, N. C.; the Church Exten-

sion Department, No. 631 Pine street, Philadelphia; the Christian Endeavor Department at Wilberforce, O.; our Financial Department at Washington, D. C., and the Southern Christian Recorder, with headquarters in Atlanta.

Now, with the Church so completely manned as is the Church of Allen, having as its basis the religious manhood of the race, it must succeed, as it has, to the credit of the race. Some one will ask, "What have we done Or give an account of yourselves to God and to the race." We proudly answer for the Church which we have the honor to represent, declaring that we have planted a Church where there was none, and have fostered the same upon those manhood principles which have inspired the youths of the race for more than a century. "What have you done with our people's money?" thunders another voice from the roll of our sleeping dead. Let me answer, calling upon God and our conscience to attest the truthfulness of the same: We have planted Universities and Colleges throughout this country, and have pushed our way to West and South coast of Africa, and there, upon that benighted soil, set up the standard of Christian education. The spirit that moved Allen reached backward, and, touching Daniel A. Payne, the apostle of the Negro to Christian education, and he, in the spirit of prophecy, planted Wilberforce in Ohio. Ward, like a giant thunderbolt, went westward, tunneling the Rockies from Washington to the golden shores, planting school houses and churches, and from whose labors sprang Shorter College, at Little Rock, Ark., the Delphi in Mississippi, and Paul Quinn, in Texas.

The intrepid Gaines, the fairest son of Georgia, caught the inspiration as it came sweeping southward, and with it a hundred thousand men, women and children, planted our own Morris Brown College. Campbell and Wayman, with Bible and hymn book in hand, went down the Atlantic coast—Campbell stopping in North Carolina, Wayman in Charleston, S. C., and the latter declaring that he had "come to seek his brethren." From the influence of these two Christian gentlemen grew Allen and Kittrell, adding lustre to the achievements of the A. M. E. Church.

The Universities, Colleges and Schools in the A. M. E. Church,

in course of their birth, would remind one of the stars at twilight on a summer's evening—star bursting forth from star, lighting up and making brilliant the great dome of the sky. So it was with the coming into existence of the schools of the great A. M. E. Church. Wilberforce set the intellectual blaze afloat, and it was caught up by Allen, Morris Brown, Paul Quinn, Kittrell and Edward Waters, Delphi and our Western University. Thus the intellectual blaze has caught from school to school, until now we have belted the Negro horizon with such a halo of light that coming generations will never be able to extinguish it. We believe in "higher education" for the Negro, we believe whatever is good for the human family in general is good for every species of that family, whether his skin is white or black. We do not believe that special fitness along any particular line of industry will solve the race problem, but we do believe that Christian education in head and heart—a sense of human duty, emanating from a heart devoid of prejudice, will go far in the solution of any problem between man and man.

The Sunday School Union of the A. M. E. Church stands for all that I have said and more, and to this end she is exerting her influence by tongue and pen to her fullest extent. We are circulating annually more than eight hundred thousand periodicals, to teach our boys the Fatherhood of God and the Brotherhood of man. We are teaching the Negro to rely upon himself; to build churches and school houses and learn to manage them by managing them. The A. M. E. Church believes that we can reach our people by giving them employment; we believe that the men who hire our people have the control of them, and shall continue to control them until they can find employment among themselves. No people can grow independent and self-respecting while they live on other people's lands, and eat at the credit of their employers. We must buy homes and launch business enterprises; prepare more to live, and die when we can not help ourselves. Let us feel that we are partly responsible for every vice committed by the race, and vice versa, that we are responsible for every virtue of the race. Let no man excuse himself, but feel that he is directly concerned in everything which concerns

us as a people, for it must be remembered that a race is no stronger than its weakest member.

When the A. M. E. Church conceived the idea of preparing its own literature in 1882, it had but one little book, known as Turner's Catechism. Dr. C. S. Smith (now Bishop) drafted our plans, and presented them to the Bishops. These plans were indorsed by them and recommended to the ensuing General Conference, and were ratified. The Sunday School Union then became one of the general departments of the Church, with Dr. C. S. Smith as its Secretary and Treasurer. He, accordingly, began the work of preparing the literature for the schools of the A. M. E. Church.

(We might incidently note here that the A. M. E. Church again takes the lead in blazing the way in this new field of labor.)

Now all the denominations of color are preparing their own literature and managing their own publishing houses. This speaks volumes for the race, and shows what improvements have been made within the last two decades. From one employee in 1882, we have grown to forty-five; we have a five-story building in which we have ten thousand dollars' worth of machinery, type and fixtures; the building is worth fifteen thousand dollars, and stands on the business square in Nashville, Tenn., from which we send out thousands of pounds of periodicals every day. We should have it known that this matter is written by the men and women of the A. M. E. Church, and set and run by members of the race.

Mr. President, we stand upon an eminence of Negro achievements unequalled by any race variety known to the civilization of mankind. Ladies and gentlemen, there is nothing around us or before us from which to take fright, or become alarmed; it is true that we are in the midst of a fierce conflict—a conflict which tries the best men and women of the race—but it will only make us the better by having to fight so formidable an adversary.

CHAPTER XV

EPWORTH LEAGUE OF THE METHODIST EPISCOPAL CHURCH

BISHOP ISAAC W. JOYCE, D. D., LL. D., President, Minneapolis, Minnesota

I believe the calling and the gathering of this congress of young people, is according to the mind of the Holy Spirit. And if it is, then it will be an occasion that will make history, that will be read with delight in the coming years. Evidently God is among His people. A spiritual and an intellectual movement are most certainly indicated here and there throughout the land. Evangelical Christendom is profoundly interested in the world's moral state. The hope of the world is in the church of Jesus Christ. God's forces are slowly getting into line.

Old people and young people, scholarly people, and fairly educated people, and the unlearned people are slowly taking their places, in the line of action. Great hosts we believe are being led of the Spirit to surrender themselves to God for the best service they can do for Him.

All the Evangelical Denominations have their young People's organizations, for Christ's service, and here to-night is a great Christian Congress, made up of christian young people of all denominations of christian people. Such a gathering as this one has never before been known in the history of these United States. The world is moving and the eyes of the world's best folks are toward God and the highest levels.

This will be a good time and a fitting occasion to review the several Divisions of Christ's great army of young people. I am asked to say something of the Epworth League of the Methodist Episcopal Church. It began its life in the month of May in the year

1889. The founders said the following was the object of the organization:

"To promote intelligent and vital piety in the young members and friends of the church. To aid them in the attainment of purity of heart, and in constant growth in grace and to train them in works of mercy and help."

Every young person on becoming a member of the Epworth League signs the following pledge. Hear it:

"I will earnestly seek for myself, and do what I can to help others attain, the highest New Testament standard of experience and life. I will abstain from all those forms of worldly amusement forbidden by the discipline of the Methodist Episcopal church, and I will attend so far as possible the religious meetings of the chapter, and the church and take some active part in them."

You see, this League stands for great and valuable things as an organization. And every individual member of it stands:

1. For right relation to God.
2. For highest New Testament experience.
3. For the highest and most effective form of Christian usefulness.
4. For the soundest possible christian character.
5. For the highest and best form of Christian citizenship.

Its work is done in seven divisions as follows:

1. Spiritual. 2. Mercy and Help. 3. Literary. 4. Social. 5. Correspondence. 6. Church Benevolence. 7. Junior League.

With such outfit as this, the Methodist Episcopal Church went forth thirteen years ago to specially engage the attention and cooperation of her young people for world-wide work for the kingdom of Jesus Christ.

The world was open to us, and this hour we have 30,000 chapters, 22,000 of them Senior Chapter, 8,000 for little children. These Chapters are in Africa, South America, Germany, Italy, Switzerland, Denmark, Norway, Sweden, Finland, Mexico, Bulgaria, Korea, Japan, Malaysia, India, while in the United States they are every where. "The woods are full of them."

Starting from the South side of the Ohio River and going through the South to the Gulf of Mexico, we have 1,700 chapters and in those chapters 75,000 thousand young Negro Epworth Leaguers in the states that were formerly slave states.

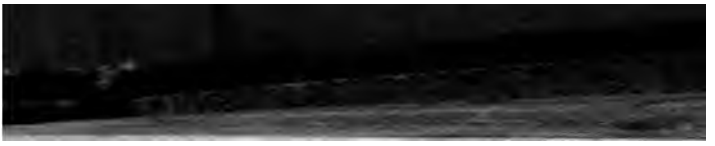
The sum total of the membership in these 30,000 chapters is only a little less than two millions. In this membership are spoken well nigh all the dialects and languages of the earth and every kind of color found on the globe is represented in the membership of these Epworth hosts.

Their studying and their writing, their printing and their praying as well as their talking, their singing and their shouting, are all done in most of the languages and dialects spoken by mortal man.

Our Epworth Herald, the official paper for the League with its little less than one hundred and twenty thousand subscribers, sends weekly its notes of good cheer, hopefulness and courage to these hosts of Leaguers throughout the land, shouting them forward in their glorious work. To all these we have added courses of study of the English Bible and also the study of missions.

The study of the English Bible covers four years and begins with the study of the life of Christ. We have three hundred classes in that work at this time and a membership, little less than five thousand. We have 445 classes in the study of missions with a membership of five thousand, three hundred and twelve.

We are giving much attention to Christian stewardship, but the all important thing with us is the conversion of the young people of these United States and a pentecostal revival throughout the world.



CHAPTER XVI

A PLEA FOR THE YOUNG PEOPLE'S CHRISTIAN ENDEAVOR

Rev. W. B. Johnson, D. D., Montgomery, Ala.

The Christian Enleavor movement, which has made such a startling advance, springs forth at a time when most needed, and marks an epoch in the current life of the Church which demands a pleasing admiration of the Christian world. Its rapid and marvelous growth during the last two decades of the nineteenth century, and the burning zeal for continued Christian conquest, mark the Endeavor as a child of universal favoritism in this, the twentieth century. Were we to ask why this wonderful impulse along Christian Endeavor lines, the answer would be plain: Because of its peculiar adaptability. And indeed adaptability is the touch-stone to all successful achievements or accomplishments.

Men adjust themselves to conditions and environments, though often this adjustment is strained or forced, and original ideas are abandoned or compromised simply as a means to an end. But the adaptability of the Endeavor to meet the living issue, the saving of the unsaved, the reaching of the unreached, becomes peculiar from the fact that it abandons no Christian principle, compromises no doctrine; but instead insists on the firm maintenance of a religious faith as is advocated by all Christian denominations. If the seed be planted in the Congregational soil, or Presbyterian, Baptist or Methodist, it brings forth fruit after the manner of the sowing.

The doctrines advanced under which it operates may be manifold, but the one chief aim, Christ the center around which all truth must rally, a common cause and a common salvation, a consecrated life service and Christian heart culture, are the tenets which hold together this wonderful widespread brotherhood and which make it a spiritual force wherever organized.

Good literature, methodically arranged and taught, is an advantage which makes, in part, the society a favorite. The Endeavor takes for its fundamental principle the doctrines as taught out of the Holy Scriptures and enunciated by Christ Himself. As the world advances in ideas it becomes more skeptical. It asks now as to whether this Christian religion is indeed the true principle which is to reach the unreached and save the unsaved. This sociey supplements the work of the church in finding a ready answer to such inquiry by endeavoring to furnish individual Christian lives. Lives faithful to every duty. Lives ready for every service. Lives determined not to commit sin. The result comes from recognizing faith in Christ as the condition of salvation; a conscious spiritual life.

The Christian Endeavor, being interdenominational, extends the borders of Christian fellowship, and, indeed, concentration, combination and federation are the burning questions of the hour. There is a getting together of these powers whose aim is chiefly one. There is strength derived not otherwise obtained by the frequent contact or touch of Christians from the various denominations. And in the national councils of the Endeavor there is a leveling process whose lasting influences must not be underestimated. Denominational differences and racial dictinctions are in a measure lost sight of for a while at least, and all rejoice as Christians of a common family and of a common heritage. This growing Christian fellowship is the finger-board pointing to that triumphant state of the church (Christian Unity) which ultimately will obtain. Not that we hope or look for an obliteration of these lines of distinction which separate church customs and doctrines. No; it cherishes no feverish fancy of church uniformity, but accepts creed, customs and doctrines as channels through which it may successfully operate as a world power for Christ.

It is by no means a seperate organization from the church but, operated in and through the church, becomes a part of it. The Endeavor movement has swept unbounded in its triumphant march largely because of a "covenant obligation" which must meet the approval of all: "Denominational Loyalty and Internominational

Fellowship." We plead for a society which is constructive rather than destructive. We plead for a society which remains subordinate to the control of the church. We plead for an organization because of its intensely evangelistic and missionary spirit. For it is by such aggressive movements that the world is to be brought to the foot of the cross.

Again, this organization stands everywhere for Christian citizenship. "Who shall ascend into the hill of the Lord or who shall stand in His holy place. Answer: He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully." Only such can enjoy Christian citizenship. This the Endeavor recognizes, and stands forever opposed to intemperance in all its phases, which is such a deadly enemy and which works such a lasting harm to the Negro race in particular. The gambling dens, Sabbath desecration and other vices and iniquities are frowned upon and loudly rebuked, and the society offers to the same young people a sphere of usefulness, whose atmosphere is sweetened by the trade winds of heaven. We plead for an organization which is calculated to advance the cause of Christian citizenship.

Part III

The Religious Life of the Race

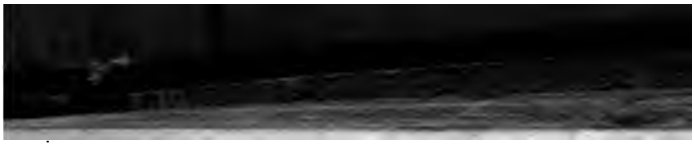
CHAPTER XVII

THE PRESENT RELIGIOUS STATUS OF THE NEGRO IN THE UNITED STATES

Rev. Ernest Lyon, A. M., D. D., Pastor of the John Wesley M. E. Church, Baltimore, Md., and President and Founder of the Maryland Industrial and Agricultural Institute for Colored Youths

I would be strangely constituted if I could rise unmoved to address you upon so auspicious an occasion as this, assembled as you are from every section of the country, in this great auditorium, in the commonwealth of Georgia, the home of the celebrated Alexander H. Stevens and the noted Bob Tombs, who uttered the significant prediction, viz: "That by reason of the physical and mental inferiority of the Negro, and the right of the white man to rule the black man, he would yet live to see the day when the roll of his slaves would be called under the shadow of Bunker Hill Monument."

This prediction was never fulfilled. The victories upon Lookout Mountain and Missionary Hill, and at Appomatox deprived him of this pleasure. And to-day, instead of the roll of his slaves being called under the shadow of Bunker Hill Monument, his ex-slaves and their posterity are answering to the roll-call of millions of dollars of taxable property, under the very shadow of the



old homestead of the mistaken and misguided Georgia prophet. To our sires who have already crossed the mystic borders, this scene of more than ten thousand cultured representatives of the race must certainly be one of celestial pleasure and delight as they look down upon us from the Better Land, while to the Faithful Remnant who still remain with us—remnant of that dark and dreary period of slavery—this scene must also be one of inspiration, contributing fresh cause for praise and benediction to Almighty God, the Giver of every good and perfect gift. For no one—no, not even the angels in heaven—could have conceived that such a gathering as this among Negroes, less than forty years after their emancipation, could have been possible upon Southern soil, after a bondage of body, mind and spirit, extending over a period of more than two and a half centuries. Such a gathering as this, and its results, should not only fill the pessimist among us with hope and faith, and the optimist with renewed cheer and good will. but should be in itself the most potent and convincing argument in support of the subject, viz: "the present religious status of the American Negro."

It is quite natural for some of the people to ask the question: viz: "Has the Negro a religious status?" It was the first question that suggested itself to me when the subject was submitted by the committee. It is a pertinent question in the light of some facts which are before us; facts which have become a part of the history of the country.

Ever since the advent of the Negro in this country, efforts have been made by a certain class of our population to show that the Negro was not only defective in his humanity and mentality, but also in the standard of his religious persuasion and belief. Many books have been written by learned Anglo-Americans, who labored to prove that the American Negro is not a complete human being; that he has no soul, and is therefore incapable of true religion and true worship; that he represents a type a few notches lower than the Anglo-Saxon type, a kind of missing link sauntering between the monkey and the man, and that his religion, if he had any, is but a spurious system of misguided enthusiasms, considerably lower than the religion of the Anglo-American.

The most recent attempt in this direction is from the pen of the fanatic, Charles Carroll, who wasted fifteen years of his life in trying to prove from the Word of God, in a book of more than a thousand pages, that: "The Negro is a Beast. That he possesses no immortal soul." Notwithstanging these attempts, however, on his part, and on the part of others who labored to this end, we find neither difficulty nor embarrassment in answering the question. And to-day, in this memorable presence, before more than ten thousand men and women of both races, with the eyes of the whole civilized world turned upon us, and the ear of the whole American nation listening to catch the echo from our deliberations, I proclaim that the American Negro has a religious status, not only worthy of commendation, but worthy in many particulars of emulation.

He had a status in the past, and he has a status in the present. In the past, his ancestor, like his father, Noah, was among the worshippers of the true God, and the Cushites, who lived in the valley of the Nile, the recognized leaders in civilization, and the rulers of the ancient world, were Monotheists. If the departure from the true faith began with the "Dispersion" from the tower of Babel, then history points to Shem and Japhet as the leaders of the apostacy. Ham remained steadfast in the faith. Whether you receive this doctrine as orthodox or not, one thing is certain, that the Negro is a man. The best and wisest people pronounce that he is a man with an immortal soul, and being a man, he is a religious being; and man is the only being capable of true religion.

No matter whose definition of religion we adopt, or at what stage of civilized development we find him, whether in the savage or civilized state; for, quoting Dr. Menzie as an authority: "Religion is universal even at the savage state." Religion is as common to the nature of a man as are the natural appetites of his physical economy. We can trace this influence called religion from the very beginning of days, even when darkness was upon the surface of the deep, before the great and mighty spirit moved upon the face of the waters, and down through the stirring periods of ancient and mediæval life, to the present advanced and highly developed con-

dition of human activities. We see it in the conduct of Abraham, the Hebrew, departing from his native city, Ur of the Chaldees to the unknown Mesopotamia in the valley of the Euphrates. We see it in the conduct of Mahomet sleeping upon the summit of Mount Hira amid one of his nightly wanderings; in the Hegira from Mecca; in the prophet's wonderful achievements in Medina; in the kissing of the sacred black stone in the wall of the Caaba; in the seven-fold circuit of the mysterious building; in the drinking of water out of th holy well. Yem-Yem; in throwing of seven stones at a certain spot; in the sacrifice of an animal in a cerain valley, and in the universal custom of Islam in falling upon his knees five times a day, with his face turned towards his beloved Mecca praying to Allah, the Great Spirit. We see it in the conduct of Homer, reciting in the Grecian Pantheon from the Odessey; in the wounded Diomede in the Iliad invoking the help of Athene from the destruction of his foe; in Socrates displaying wonderful courage and endurance at Amphipolis, disseminating the doctrines of his philosophy in the Areopagus; in refusing to escape from his confinement at the solicitation of his friend, Plato, and in taking the cup of hemlock with the hope of a more speedy enjoyment of a brighter and a more glorious immortality.

If we adopt the fuller definition of religion given by Schliermacher, the eminent German scholar, viz: "That religion is worship of the higher powers from a sense of need," then public opinion will give to the Negro a higher religious status than any nation, because the Negro is always in need. His needs are greater at present than any other element of the population. Of this need he seems to be conscious. His devotion reflects this religious conviction. You have but to visit him in the exercise of his religious worship to be convinced of this fact.

But what is our real purpose at this hour? It is to find out or to determine in twenty minutes the present religious status of the American Negro. Measured by what standard? Certainly not from the standard of Greek philosophy. Neither from the standard of Heathen Mythology, nor from the Jewish customs and practices. No; not even from the higher and more advanced standards

of Anglo-Saxon or Anglo-American devotees. None of these systems, however admirable, can furnish a safe standard. We shall be content with only one standard, and that one shall be the one furnished by the Incarnate Son of God, the Messiah of the world, as recorded by the apostles and evangelists in the New Testament Scriptures. We repudiate the idea of a white or a black religion. Religion is neither white nor black, and we will have neither one nor the other. We shall be satisfied with nothing less than the religion of the Christ, with the sermon on the Mount as the basis of application.

By analysis we discover the following seven elements: 1. Humility. 2. Patience. 3. Endurance. 4. Forgiveness. 5. Charity. 6. Brotherly love. 7. Faith, based upon the fundamental doctrine of "The Fatherhood of God and the brotherhood of man." The religion of the American Negro, when measured by these standards is in harmony with the religion of the New Testament. His religion contains in a preeminent degree all these elements.

First. We claim for the Negro, humility, and we base this claim upon manifold and repeated evidences in his bearing toward his fellowman. He has shown himself upon every occasion, in church as well as in state, a commendable willingness to take the lowest seat in the banquetting hall. If there be any preferences to be distributed, if there be any honors to be given, whether in church or in state, he is always willing that his big brother should take the lion's share, and that he should occupy the upermost seat in the synagogue. Whatever charges might be made against him in other directions, it cannot be said that the Negro is obtrusive or high-minded. He has, upon most every occasion, like his divine Master, shown a willingness to serve rather than to be served, so that many have mistaken this excellent virtue for mdifference, or still worse, as evidence of the fulfilment of a false prediction, which according to western interpretation, doomed him to perpetual service in the tents of his brethren, to be the hewers of wood and the drawers of water.

Second. We claim for the Negro patience and endurance. No element of the population has suffered as much as he. I refer not

only to the days of his bondage, but from the day of his emancipation to the present hour he has been the bone of contention and the object of the most inhuman persecution. He has been shamefully maligned and misrepresented. He has been lynched and his body used as fagots for bonfires.

Third. We claim for the Negro the spirit of forgiveness, of charity and of brotherly love. These New Testament virtues are most prominent in his conduct. History records no attempt on his part during his persecution to retaliate in a manner that would reflect discredit upon his Christian character; but upon almost every occasion when opportunities afforded for retaliation like his divine Lord and Master, he was found crying out, "Father, forgive them, for they know not what they do." There is no record in the courts of the land charging him with leading a mob against his persecutors, or with putting the torch even to the homes of his enemies. He is not found among those who plot against the peace and safety of the community. He is neither a striker nor an incendiary. He is neither an anarchist nor a communist. He is a Christian patriot. He loves his country. He loves the flag and he loves his home, and when the cry for reformation is raised against current evils, he is found in line with the reformers. When a crusade marches against intemperance and vice, he is found fighting under the banner of temperance and morality.

The world will never forget his charitable conduct during the rebellion of the sixties. While his master was at the front fighting in a war that might have meant his continuous bondage, he stayed at home and took care of his master's wife, daughters and infant children. Often he was heard praying for his master's safety, and the happiest moment of his life was when he could look down the road and see his master returning home from the war unhurt. He felt that his many prayers had been heard. Then he would sink in despair when he would learn that his master was only home on a ten days' furlough. Then he would pray that the war might end during his master's stay so that there would be no necessity for his return. Is there anthing in history to equal this? If there is, where will you find it? Such conduct has only been surpassed by

his divine Master on the hill of Calvary. No race has shown such capacity for the exercise of this virtue as the Negro race in America and two thousand years hence, when another Bible shall be written, or an amendment to the present one shall be considered necessary, then this conduct of the race shall be among the gems of the new edition, commanding as much interest as the story of Esther in the palace at Shushan.

In war as well as in peace his conduct is exemplary, notwithstanding the attempt from many quarters in the late war with Spain to exclude him from participation in the glory of the contest. Was he not present at the rescue of the Rough Riders? Did he not remain like an unbroken column before the fury of the Spanish cannon which belched fire and smoke in his determined face? Did he not receive the highest praise from the English representative for bravery in the most important engagement, as well as the most memorable charge in the battle of San Juan? Who rescued the Rough Riders in the supreme hour of peril? History answers it was the black patriots of the Ninth and Tenth United States Cavalry, sons of religious sires, who charged up the hill, amid shot and shell, daring to go where others faltered, singing as they rushed into the very jaws of death, "There is going to be a hot time in the old town tonight."

His present status in the material and temporal development of the church. ,

In thirty-five years he has erected about 24,000 edifices, valued at more than $45,000,000, with a seating capacity of 6,000,000 human beings, with an adult membership of 4,000,000, and a vast number of Sunday-school children and Sunday-school workers. He is connected with everw denomination worthy of a place in the catalogue of organizations, and in every one of these organizations in which he is found, not only in the distinctively racial organikations, he has founded and built schools, colleges, universities, seminaries and hospitals. A large portion of the enormous amount of money necessary to support these institutions is contributed by him. To this item of material development must be added the hundreds of thousands of dollars invested in lodge rooms,

orphanages, and homes for the aged, because the promoters of these various charities and benevolences are invariably members of Negro churches, and their endeavors have been inspired by the precepts of the Gospel preached by Negro ministers. No one can study the record of the Negro in the material development of the church, nay, not even an enemy himself, without according him a high place in the religious life of the nation. What is his relation to the great religious forces which make for the betterment of mankind?

Is he aiding the triumph of the Cross? Is he a factor in the evangelization of the world? Will he occupy an honored place in the Millenium procession when the King shall come in his beauty, accompanied with the Holy Angels, and shall enter Mount Zion, the city of our God? The answer to these questions is his record in the past and his accomplishments at present. His record as a church builder. Evidences of this confront us upon every hand. Some of the largest and most magnificent edifices in the South are owned by Negro congregations. His record as a contributor to the various benevolent institutions of the church, together with the vast sum annually necessary for the support of the ministry among his people; his contribution to the support of missionaries in heathen lands; missionaries, not only of his own kith and kin, but missionaries representing every race and people among us. This record, too, antedates a period long before there was any probability of even any of his sons sharing in the glory of this peculiar service. He has contributed in a marked degree to the religious publishing interest of the church, which is a potent factor in the evangelization of the world, he is to be found allied with every branch of the

In many instances he supports and maintains his own publishing interests. These have become the centres of religious interests for the dissemination of religious truths. Every week, through the medium of the religious press, the pamphlet, the tract and various other religious literature, he reaches millions of heathens in this and in other lands. The amount of money expended in this direction is enormous. Eternity alone can estimate the magnitude of his contribution in this direction.

As a factor in aiding the triumph of the cross in the evangelization of the world, heis to be found allied with every branch of the Christian family. He is in the Protestant Episcopal Church and in the Church of England, the Church of Wolsey, Latimer, and Cranmer. Here he has won distinction. The way from the vestry to the episcopate is marked with evidences of his triumph. He is a disciple of Knox and a follower of Luther. He is in the Baptist Church, the Church of Roger Williams, one million strong. He is in the A. M. E. Church, the Church of Allen, eight hundred thousand strong. He is in the A. M. E. Z. Church, the Church of Varick, six hundred thousand strong. He is in the Southern M. E. Church, and in the Congregational Church more than half a million strong, marching under the command and leadership of bishops and superintendents of his own kin. He is in the Roman Catholic Church more than a quarter of a million strong, and by the dignity of his bearing, has succeeded in pulling down the wall of prejudice which kept him from the honors of the priesthood, and still another has been appointed by his Eminence, Cardinal Gibbons, as a professor in Epiphany College, near Baltimore, an institution for white people. This is a bold step, and Rome is entitled to a full mead of praise.

He is in the great M. E. Church, the church of Wesley, and the mother of Methodism in America, three hundred thousand strong, fighting side by side with his Anglo-Saxon brothers in the conflict for right. In this great church, composed of all races, he has held his own. He has in less than thirty years reached every grade of preferment except one, and that is the episcopacy. But he is on his way to the "Promised Land." It is in sight. It may consume some time, for time is an important factor in the solution of difficult problems. But it will come, because God is in the control of the affairs of mankind. If this were not so, man would become a fiend. Angels would flee again as from another Gomorrah, and Satan, wearing the burning coronet of sin and the regalia of hell, would lord it over sea and land till time commencing with Paradise would end in pandemonium. In short, he is in touch and in harmony with every forward movement looking towards the

advancement of the cross. He is allied to every branch of the Christian family. He is keeping step with the same music that inspired the hearts of Luther and Melancthon, of Wesley and Whitefield. He is an inheritor of the same faith that inspired the souls of the martyrs with indomitable courage, sothat they could defy the tortures of the inquisition, and the fires of Smithfield. In conclusion, I see a picture. It is a real picture. It is the close of the nineteenth and the dawn of the twentieth century. The nineteenth century has just closed with a record the grandest and the most magnificent of all the centuries of the past. Human language is inadequate to describe the grandeur of its achievements in the arts and in the sciences, which will render its memory imperishable. But the dawn of the twentieth century marks not only the beginning of the Golden Age in the life of this republic, but a new era in the life of the American Negro. A few more swings of the pendulum of time and I see the Eastern empires pouring their tributes into the lap of the Western world. And I see Washington in the District of Columbia, the capital of the Western world, becoming the centre of the universe, the Mecca of the age, to which kings and princes, philosophers and students shall come in annual pilgrimages to study the arts and the sciences, and to be instructed in the secrets and mysteries of the true religion and genuine Christianity. Then I see the man of African descent, now despised by reason of the color of his skin, among the ideal teachers of the world, in oratory, in music, in art and religion, contributing in no feeble way, by the production of his genius, to the utter effacement of all lines of prejudice, and to the complete destruction of every unholy caste, which is to-day the bane of human society, and then shall come the Millenium, when the lion and the lamb shall lie down together, and shall eat straw out of one trough. Then Uncle Sam and John Bull shall shake hands over the bloody chasm, bridged by the gospel of peace, and then the nations of the earth, followed by their examples, "shall beat their swords into plow shares, and their spears into pruning hooks," and then Mahomet, and Confucius, and Zoroaster, compelled by the enchantmentof the cross, shall exchange the Koran, the Veda and the

Venda Vesta for the Holy Bible, and these ,together with the whole earth, represented by every kindred, every tribe, and every race and tongue shall join in the universal acclaim, so beautifully paraphrased by the poet:

" Jesus the name high over all,
In hell or earth or sky,
Angels and men before it fall,
And devils fear and fly."

CHAPTER XVIII

THE ANTE-BELLUM RELIGIOUS LIFE OF THE RACE

Rev. George E. Morris, D. D., Morristown, N. J.

What kind of a religious life did the race have after coming into this country?

We will notice: 1. Their conversion or regeneration; here we use them interchangeably; was it real? Was it genuine? What effect had it on their after life? Let me say at the outset, the race in ante-bellum days believed in conversion or the new birth. They believed in a real, personal change, a change of heart and life; a change from nature to grace in the strictest sense of the term. They considered neither themselves nor anyone else converted unless they thoroughly knew and experienced it. That is not all; each conversion must be attended by dreams and signs, something must be seen, heard and felt, and if you could not give this evidence it was a prepositive fact of your non-conversion. The "Little White Man" must in every case be seen. The ante-bellum Christians took Paul's conversion as their model. And all must be somewhat on that order, otherwise Heaven was out of their reach. When they went to seek the Lord they fasted, mourned and prayed, and turned aside from the outside world. It could not be doubted when they were seeking their soul's salvation, and when they found the Savior or Jesus precious to their souls, all the family, neighbors, friends and every one else they could reach must know what a kind Saviour they had found. They would always tell things which the Lord told them. Acting on this belief, with the joyful feelings in their hearts, religion became a real, living, personal, Heavenly thing to them.

2. Their religion was their life—it pervaded their entire being. Those old ante-bellum saints made religion everything and everything had to do with their religion. Serving God and doing His

will as they knew it was joyous, pleasant, pleasing, comforting, consoling. They felt that it was the duty of God's children here below to spend their time and lives in serving and glorifying Him. It was their real joy, their uplifting song. Their religious life was extremely hopeful and all-pervading. Of course many things in their religious and moral life were inconsistent, because of their lack of the true principles of the real ethical and religious teachings. . .

3. They most confidently believed in God, His actual being, His greatness, power and unseen glory. They believed in Him as the rewarder of all who diligently seek Him, and a punisher of al who disobey Him. To them God was in everything, and certainly could do all things. They served Him in holy fear and divine reverence. They stood in awe of Him as the Great, Eternal King; still they looked upon Him as a Father, gracious and merciful. Their religious belief governed their lives, their passions, their feelings, and made them real, genuine Christians. Hardly can we find such real and true examples of the Christ Spirit as was found in those old ante-bellum Christians. They held no animosity, no hatred, no malice; they sought no revenge on those who had enslaved them, and were crushing out their lives. They firmly and stoutly believed the living and all-wise God, their Heavenly Father, would in His own time reward them, and correct their wrongs. They looked unto Him, "who is invisible," who declared, "Vengeance is mine, I will repay." To Him they most hopefully looked "for the recompense of the reward." This genuine faith and life was well attested by Bishop Haygood, who said: "I know that the religious life of the colored people in the days of slavery was not what it ought to have been, yet among them were the holiest of men and women." Continuing, he said: "As to my opinion, with as good an opportunity as most men to know what the religious life of the colored people really is, I say unhesitatingly that religious life is their strongest and best characteristic."

4. They had a sublime faith in God. Their faith took hold of God. It walked Jacob's ladder. It reached to the horns of the altar and laid hold on the great and exceeding precious promises of God. It was an unswerving and undying faith in God, "a faith that did not

shrink, though pressed by every foe; that did not tremble on the brink of earthly woe; that did not murmur nor complain beneath the chastening rod, but in the hour of grief or pain leaned upon its God." It was truly a sublime faith. It sustained them all during their burdened and enslaved life. It was this faith that bore them up in their extrtmely trying hours; that kept them from despair, made them strong-hearted and brave. It was their peerless faith that made their long, dark days and bitter years rather joyous; when times were critical, and things all against them, they looked above and beyond, knowing in whom they had believed. They bore all their miseries, trials and afflictions with a genuine Christian fortitude. It lifted up their souls to realms of brighter and happier days. It was this abiding faith in the living and true God, and in the eternal realities that brought forth such sublime melodies in their simple, trustful souls, and sent forth such divinely melodious songs in their night of trouble and sorrow. They could, and did, joyfully chant the praises of God while passing through the fiery furnace, and who could doubt that, like the three worthies of old, they had the ever-present, ever-living, all-powerful Son of the Eternal God leading them through the rolling flame and brushing back the consuming fire that they might not be consumed or injured.

5. Their musical nature and their hymnology. They were full of music. Music was on their tongues, in their hands, in their feet; but, above all, in their hearts. They composed their own hymns and made their own music. Their hymns showed a great deal of originality. It has been said that their hymns were the most original and their music most impressive. Also, the hymns of the American Christians of the race were, and are, the only true American hymns. Their metric system manifested a good idea of original musical genius—from their hymns we catch a pretty fair idea of their doctrinal belief. They sang of the redeeming love of Christ, of a resurrection life, of an all-powerful Creator and Lord, of a personal devil, and an actual hell. They chanted most joyously of the angelic host and the redeemed saints in glory, and sang most assuredly of the Heavenly Jerusalem, the fair land of Canaan, the saints'

everlasting rest, and how they would be there. They sang under all circumstances—in meeting houses, in their homes, in the fields, behind the plow, casting forth from the sickle, binding the sheaves, digging trenches, felling forests—in hot, in cold, in joy, in sorrow. They certainly stand alone in history in this particular characteristic.

6. Their preachers. Far back in ante-bellum days there was a goodly number of negro preachers in many Southern States; some were excellent preachers, earnest, devoted, eloquent. Judging from their meagre training, or no training at all, they were simply marvelous. The natural ability and endowment in some were extraordinary. In many cases their masters and mistresses were dumbfounded at the wonderful manner in which they preached, exhibiting such clear ideas of Bible truth, and telling it in such ringing and persuasive manner. Oftentimes they would go to hear their negro preachers or send for them to the "big house" to hear them preach the gospel. They listened not for fun nor mere curiosity, but sat, hanging on their eloquence, drinking in its precious truth. Stevens, in his history of the Methodist Episcopal Church, gives this very striking example of their eloquence. "Harry Hosier, better known as 'Black Harry,' was the traveling servant of Bishop Asbury, and had a popularity as a preacher which excelled that of the Bishop himself. Dr. Rush, whose predilections for Methodist preaching are well known, did not disdain to hear him, and, making allowance for his illiteracy (for he could not read), pronounced him the greatest orator in America." The negro preachers before the war, as now, had a great natural ability for preaching and many real orators were found among them. The beauty of all was, they felt and believed what they preached, and this can not be said of all preachers. Their souls had caught on holy fire, and they spoke with "thoughts that breathe and words that burn."

7. The ante-bellum Christians of the race believed in the power of prayer. They lived on prayer. Had great faith in the efficacy of prayer. This is what kept up their strong, vigorous faith and gave them such a glorious hope. It was prayer that made them so patient, so revengeless, so meek, so dove-like. In prayer they could tell God all about their troubles, trials, sorrows and hardships. They

carried everything to God in prayer. They firmly believed that God in His own time would answer their prayers. They were modest and forgiving to a fault. Some one has said: "They were as patient as earth beneath; as the stars above." It was the implicit trust in God, exercised by fervent, believing prayer, that kept them from despondency and suicide. They gave of their mites that the gospel might be preached at home and in foreign fields. Before the war negro missionaries had gone to their mother country to carry the glorious gospel of God's dear Son. First and chief among them was Lot Carey, of Virginia, who paid $800 for his freedom, that he might carry the bread of life to Africa's starving millions. He went in 1821.

8. The ante-bellum Christians of the race were humble in spirit; felt and often expressed that the ydid not deserve the mercies and blessings daily received of God. They looked upon themselves as filthy rags and worms of the dust in God's sight. There was no religious pride with them. They felt they had nothing of which to boast, however pious and devout or whatever may have been their gifts or ability.

9. They were very loving and feeling towards one another; kindly affectioned; had the true brotherly spirit; they felt as children of their holy and Heavenly Father they ought to exemplify the true Christianly character. They were very tender of the feelings of each other. They could not bear to wrong their brother or sister; they were sympathetic and loving. This striking and beautiful hymn, 'How Sweet and Heavenly is the Sight," found its practical exemplification in them when their brother or sister was in trouble, sorrow or had been wronged, they felt the pangs of it themselves.

10. The ante-bellum negro Christians of the race lived apart from the world. "Come out from the world, my people," had a great meaning with them. They had no dealings with the course of the world. There were no charms in it for them, since they had seen the Lord. There was unity among them. They kept to themselves; they felt they ought not and could not mingle with worldly things. Christ and the world to them were as diverse as the Heavens and the earth. They knew they could not exert that salient influence

which the children of the Kingdom should, and go hand in hand with the world. The world saw and knew that there was a great difference between it and those servants of God; thus they respected them and stood in fear of them.

11. Their great faith in a life beyond the grave, where God is and where all things of time will find their true counterpart. This was ever in view, it was never lost sight of. They most ecstatically sang of the glories of the other and far better life. They chanted most enrapturingly of the endless happy time around the throne of God in Heaven, where they would be forever free. Free from vile servitude; free as the rays of the sun which kiss the smiling flowers; free from sorrows and troubles; free from pains and tears; free from the crushing yoke of bondage; free from all things mortal; free to bathe in the eternal and glorious sunlight of God's everlasting bliss. To them the picture of Heaven was real and vital. The City of God, its temple, its tree of life, its crystal-like waters, were most joyfully anticipated. They exultingly spoke of the endless joys at God's right hand, of the true pleasures, perfect satisfaction, genuine rest. They imagined themseles at times walking those gold-paved streets, sweeping through those twelve-leaf pearly gates, and drinking at the fountain hard by the throne of God.

CHAPTER XIX

THE TRUE AND THE FALSE IN THE REVIVAL METHODS OF THE RACE

Rev. Alexander C. Garner, Pastor, Washington, D. C.

The three outstanding departments of the Church's work, says Henry Hammond, are criticism, dogmatism, evangelism. Criticism secures truth, dogamtism conserves it and evangelism spreads it. In this third department the revival finds its legitimate place and work. As the method of quickening interest in religion—the oldest, the most venerable spirit in the world—the primal teacher of art, science, literature and philosophy, the revival becomes a subject of vital importance. By it men learn to discover and to enjoy the life of God in the soul.

A revival is a renewed interest in religion among believers after a period of indifference and decline, which becomes so powerful that unusual interest in religion is aroused among the unconverted. It is commonly limited as to time. A revival has the glory of God as its object, Jesus Christ as centre, the Holy Ghost as administrator, the preacher as agent, the believer as medium of communication, and the sinner as the subject for conversion. It quickens the saved and demonstrates that the surest way to keep saved is to keep serving. A revival puts God and man into fellowship relation by making believers "co-workers together with God."

Under the charmed spell of a genuine revival, personal piety is emphasized and all sin made repulsive. The nearest type to Pentecost, the first and greatest revival of history, is that in which conviction of sin follows stern prophetic arraignment, and personal salvation follows the simple story of the cross. Finney says "a revival is the result of the right use of appropriate means." This is true, but it is not so much a thing to be gotten up as a blessing to be brought down.

A few characteristics of that first great revival were unity of prayer, unity of purpose, unity of hope; the people were together in one place and of one accord. It began with the quickening and enlightening of those who were believers. It captivated and sealed the lives already created in Christ Jesus. If we would follow the original revival method we must begin in the church, and make the dry bones of the house of God live. Another characteristic of the Pentecostal revival was sincere preaching. Peter's sermon was experimental; it was scriptural; it was direct. The power he had was heaven-sent, not self-generated. Now the result of this Pentecostal revival method was thousands of converts and daily additions to the church.

The work of the Holy Spirit in the Pentecostal revival was most powerful. A revival without the Spirit of God is a revival that does not revive. Well does Campbell Morgan say: "The ministries that are force ful in the accomplishment of definite results in the interest of the Kingdom of God to-day are the ministries of men who are putting the whole burden of their work upon the Holy Spirit of God." (Spirit of God p. 15.) As the Holy Spirit transformed the darkness of Gethsemane into effulgence of Pentecost, so He can transform the defeat of struggling Christians into the triumph of marvellous revival power. Revivals are God's way of propagating the faith. Since the dawn of the Christian era they hae come in tidal waves and washed the decaying churches of their corruption and revived them into healthy activity. Though history shows that revivals are not continuous—that tides flow and ebb in the church as in the ocean—this fact is more the result of human conditions than "the will of God or the law of the Spirit."

A revival presupposes a decline in religious interest. It is itself a remedy for spiritual atrophy. It is the necessity for a cold, factitious, murmuring, amusement-loving church. So long as members of our churches are narrow, selfish, mean, deceitful, intemperate and hypocritical; so long as they divorce morality from religion and set piety as a thing apart, so long will some agency like a revival be needed. God has honored revivals throughout the history of the Church. Every denomination represented in this Christian Con-

gress was born of a revival. It might have been the revival of Luther, it might have been the Puritan revival, it might have been the Wesleyan movement, but it was a revival after all that gave being of the various churches of the Christian Church. I assert that the true revival is beneficial. With Moody, I believe that a majority of the regenerated Christians in the world to-day were converted in revivals.

The aim of the revival, viz.: the quickening of Christians and the conversion of sinners, is the same among all races; because human nature is the same. In Jerusalem at the Pentecost there were "devout men out of every nation under heaven." So some of all nations witnessed in Jerusalem the first great revival and if we follow the Scripture pattern, prophetic of the way of God and the universality of His plan of salvation, there is no need of any distinctive methods. Men are troubled in the same old way—"Darkened in their understanding, alienated from the life of God." The remedy is the same—enlighten the understanding and bring men back into the life of God. Unite the teaching and the evangelical functions of the church. In doing this there is room for diversity of gifts. Under the guidance of the Holy Ghost the preacher should make the soul conscious of itself; the teachers, evangelists, deacons and disciples should work together in order to "save some."

Now, I would have you note that I regard nothing psychical as peculiar to the Negro. The elements of human nature are essentially the same in all races. History, heredity, environment may modify, but can not destroy this truth. The one-blood, the one-nature and the one-destiny theory of man is of divine origin. The psychologists find in the Negro the sanguine, melancholic, choleric and phlegmatic temperaments as in other peoples. I have no sympathy with the theories that regard the Negro as a peculiar being and differentiate exclusive methods, whether secular or religious, for his development. We live under the influence of the Anglo-Saxon civilization, and whatever we have of good or evil we have learned from it. But our American white brother has a way of measuring the good we do by the transforming power of his civilization, the evil we do by the taint of our own original sin. I once

thought that the Negro's religious fervor was his own exclusive luxury (?), but the late Dr. Alexander Crummell, whose lofty character memory honors, told me that the explosiveness of our religion was borrowed from the white people and was in no sense characteristic of the Negro in his African home. In searching to verify Dr. Crummell's statement, I have found it correct. Long before our people became a factor in the religious forces of this country the whites were troubled by the same wild-fire tendency of revivalism that is a matter of criticism with us. Luther, though fervent himself, tried to check the abuses of religious passions in his followers. In the days of the Puritans there were many, like the Ranters, who looked upon furious vociferations and contortions as the principal sign of faith. Jonathan Edwards complained of certain phases of zealous nonsense in his day, and John Wesley was sometimes so grieved at the excitement and confusion of his revivals that he felt "wounded in the house of his friends." Spurgeon criticised the methods of some noted evangelists in his time, and said that under their preaching some screamed, some shrieked, some fell on the floor and rolled themselves in convulsions. Now this is just what we have in our revivals. This hurrah method may not be un-Christian, but it is anti-Christian. Even Paul felt it necessary to criticise "zeal of God, but not according to knowledge."

I believe in enthusiasm, but let it be born of knowledge and the Spirit. One can not object to the fervor that made John Knox cry, "Give me Scotland or I die," or that made Whitefield exclaim, "Give me souls or take away my soul," or that made Savonarola "a prophet whose Hebraic rebukes against the sins of Florence kindled the enmity which wove for him the martyr's shroud of fire." On the other hand, one can not deny that there are excitements, abuses, shams arising from wrong principles of creating religious interest. My theme suggests that these be pointed out. In attempting to do this I must keep in mind the fact that Jesus Christ was never destructive in His methods; also, that it is always easier to find is indicated by their decay. In spite of them the Church is still weak, the members ignorant of the Bible, and the percentage of

backsliding very great. There must be something wrong somewhere.

A great hindrance to our success in revivals lies in the false motive. We aim at numbers rather than character. Jesus Christ never sacrificed quality for quantity. With Him one good man was a power, and twelve were enough to inaugurate the Christian Church. This evil of aiming at numbers has grown out of the evil of measuring spiritual success by the number of people who have joined the church in a given time. One may get up a revival to swell his conference report; another under fire from the tongue of slander begins a great revival more to shield himself than to glorify God. I fear too much encouragement is given the man who is more able to entertain than to teach. In setting a greater value upon character-development than upon numbers and "dollar money," our Bishops have an opportunity to work marvelous reforms in our revival methods. This desire for numbers also entices the faithful pastor into the error of revivalism, and he concludes that the church exists only for the purpose of having a revival. The desire for numbers has given rise to a class of men called evangelists who go around to the big churches in large cities and save (?) souls at so much per head. They do not go to the frontiers and aid struggling churches like Paul. They believe in the revival of the survival. Besides doing the work the pastor and people ought to do, these men are decidedly anti-Pauline. They have no predecessors in Scripture and ought to have no successors in history. Another false motive lies in the desire of the people for a "good time," and many preachers are willing to prophecy falsely to produce the state of feeling the people desire. Against these stands the sad complaint of Jeremiah: "The prophets prophecy falsely, and my people love to have it so."

Now these errors in motive are followed by errors in method. In the prayer meetings held to prepare the way of the services to follow in a revival one hears many things contrary to the practice of Christ and his apostles. The prayers are long, loud, disconnected, shallow, rhythmical and unmeditated. As one listens to them he is

as much repulsed by their folly as he is attracted by their fervor, and generally their effect is neutral.

Our revival singing is unique. It stirs to action. Born of suffering, these melodies ring with true emotion. Made in the childhood of the race, they lack the depth of maturity. One is moved more by the singing of them than by what is sung. When the passionate Augustine was aroused more by the singing than the thoughts of the song he confessed to having sinned. Our revival songs need more of the sacredness of good sense, more dignity, more of the worshipful. A meaningless ditty may arouse, but it does not help one to nobler conceptions of God.

Now, after praying and singing, there is in our revivals usually a few minutes of witnessing. There is one objection to the common mode of testimony, viz: people do not testify to a truth, but they witness to a state of feeling. Duty is left out; knowledge is not essential;; "I feel" is the burden of testimony.

Animalism is another error of our revival system. When shall we learn that a great pow-wow does not help the æsthetic sense, does not develop the mental, ethical and spiritual nature, and only exhausts the physical body? In some of our churches the chief evidence of conversion is found in excitements, visions, strange phenomena and great physical agitation. The temperament and mental caliber of pastor and people make this both possible and agreeable; but this is not spiritual power. Psychologists tell us that these marvels of power can be accounted for by the ordinary laws of mind. We are justified in judging a tree by the fruit it bears. The great physical demonstrations of power so often seen among us are not followed by equally great deeds of charity and self-denial. They are no guarantee against vice. Noise can not save us, and the jargon of tongues in our day has no justification in Pentecost. Another peril of animalism is that it excites the people till they lose all regard for time and hold meetings till midnight. This is demoralizing any point of. It is against good health, it ministers to bad morals, it is not necessary to Christian culture. There is no wholesome teaching after nine o'clock p. m. The children who ought to be taught the way to God are sleepy. The young people who ought to

form the class and upon whom most of our revival energies should be spent, for out of this class we get about half our converts, are weary; and the old people ought to be resting. I suggest greatly reducing the length of night services.

But what is the result of so much that is false in our revival methods? The answer is, lack of power. Our members have the desire to live holy lives, but not the power. In the excitement of revivals converts are made, I fear, more by imitation and social pressure than from introspection. This causes a degree of deception; and many, though they join the church, feel themselves to be hypocrites, and their last state is worse than the first. They entered the religious life by suggestion rather than regeneration, and they are continually discovoring their deception in their inability to live or enjoy it. The revival method here spoken of must cause shallowness of character. The converts of the primitive church had depth of character as opposed to numbers. The martyrs of the Christian faith were produced by their character and their cause. With their spirit and our numbers, "the world for Christ" would be a fact in a comparatively short time. Character-building ought to be the aim of every church.

THE TRUE AND THE FALSE IN THE REVIVAL METHODS OF THE RACE

Rev. A. L. Gaines, D. D., Norfolk, Va.

In the light of the past and present history of revival efforts, as well as the periods of religious awakenings designated by all creeds based on the Christian faith, it is unnecessary to argue the importance of revival effort. Peter and John and Finney and Moody and others will forever stand out as an argument for strenuous revival effort. If the labors of these ministers were blessed with special divine blessings, surely the methods employed by them were distinctive, and there is a co-operative responsiveness resid-

ing in the laity in general that could be rendered especially active by means of these distinctive efforts.

In view of the above considerations, therefore, **the true and the false in the revival methods of the race**— or for any race—may be found in the ministry and in the laity.

THE FAULTS IN THE MINISTRY ITSELF

It would be strange—marvelously so—if any profession could be practically faultless. To make the claim that the particular phase of the ministerial work known as revival method is faultless would make the ministry exceptional in a sense that could not be claimed for other professions with equal propriety. Being a minister myself, it would be unreasonable to suppose that a citation on my part of the false apparent in revival methods in the race is due to an inclination on my part to discount the profession. More reasonable by far it is to suppose that such a citation would be for the purpose, if possible, of improving the methods and thereby promote additional dignity to the highest of all professions.

Indefiniteness of aim, then, on the part of the minister is an apparent fault in revival method.

His indefiniteness of aim usually manifests itself in the use of artificial methods of producing spasmodic excitement. Religious excitement must necessarily attend in some degree all religious movements. But this excitement is rather an incident than an end. Peter and John at Jerusalem instigated profound excitement, but the excitement was an incident to a renewal of life rather than the end of their revival effort. Finney and Moody were the means of intense excitement, but this excitement was incidental merely to the presentation of salvation through Jsus Christ. The spiritual result is the ultimate object, whether obtained in silence or in vociferous demonstration. To induce the hearer to realize his sin, to have him see that sin must be immediately abandoned, and to have him know that complete salvation is in Christ Jesus, should be the direct aim in revival method.

Indefiniteness of aim can be seen also from erroneous ideas of the object of the "anxious seat" or "mourners' bench," as it is

sometimes styled. In revival methods frequently herculean efforts are put forth to induce hearers to advance to the "anxious seat," with the idea that, then, the work of the minister is complete. That the anxious seat is an important incident in revival work can not be gainsaid. Finney made use of the "anxious seat" with admirable results. Moody placed great stress on the inquiry meeting, which practically was nothing more than the "anxious seat" or "mourners' bench." Methodism owes its rapid spread in no small degree to the use of the "mourners' bench."

Absence of clear and impressive method, or rather lack of method in sermonizing in revival effort, is a striking fault in revival work. "It pleased God by the foolishness of preaching to save them that believe" is evidently made use of in by far too literal a sense. After fifteen years in the ministry and with abundant facility for observing revival method, I am more than ever impressed with a covetous desire for young men for the ministry who are equal to the task of preaching in such a way as shall be wisely adapted to be the power of God unto salvation; and thus render it as effective as practicable in turning the greatest number of precious souls from sin unto holiness, young men of intellectual training, with ability to appeal to reason, in order that the skepticism of the intelligent as well as the blindness of the illiterate may be overcome; young men of character, armed with a consciousness of their own integrity, who can arouse the conscience of all who are spiritually benighted; young men of strong feeling, who are able to appeal with irresistible force to the emotions, hopes and fears of all who are in the bonds of iniquity.

Another fault in revival method on the part of the ministry manifests itself in a lack of intrepidity on the part of the ministry. But such schools as Gammon, Morris Brown and Union Theological Seminary are rapidly recruiting the ranks of intrepid men who are daring to lead the way to higher heights in revival methods.

THE FAULTS IN THE LAITY

With a ministry trained in the correct methods of revival work, one would at once suppose that the faults would be entirly absent. And yet even the trained minister of the race is confronted with obstacles well-nigh insurmountable in the laity. These obstacles are due to the necessary heterogeneous mass whom the colored minister must serve—some longing for the flesh pots of Egypt, others impatiently sighing for the Land of Promise, and still others content to die in the wilderness. Each class demands special methods to meet its approval, and hence it is not strange that false methods may be observed in revival work conducted by the laity.

Undue eagerness to hear at revivals different ministers, on the part of the laity, of so widely different intellectual qualifications as constitute such a mass of worshippers as the race possesses, is a fault apparent in revival method.

An aversion to harmonious efforts and methods put forth by the older and younger elements of church work constitutes a fault in revival method. The writer of this paper had this idea indelibly impressed at a revival that had among its workers enthusiastic persons of each class. But each class was especially anxious to have its methods prevail. This purpose was made known to a casual observer by the systematic alterations by each class in the hymns sung.

I would not be understood, as was indicated at the beginning of this paper, that all the faults as indicated above are peculiar to the revival method of our race. Instances can be cited in which almost all the objectionable features find their parallel in the opposite race variety. Nor would I be understood as endeavoring to convey the idea that all the faults pointed out are common to all the revivals of the race. The wiping out of his illiteracy in the pulpit and pew has marvelously changed Negro church life and revival method. It is not the exception in this year of grace, even in rural districts, to find revivals conducted by means of methods of the true kind that would do credit to a race variety having the accumulation of centuries of opportunity, instead of forty years. No class of men,

since the dawn of freedom, has been so universally regarded as the leaders of the race as its ministers. No class of men has come in contact with the masses as have the ministers. No class of men has as broad a field of constant usefulness as they. Crowd your colleges to their utmost capacity, until culture shall be commonplace. Multiply the number of lawyers, until every legal phase of the legel life of the Negro is guarded. Swell the ranks of physicians, until all ailments of the physical life of the race shall be alleviated. But, if you would really and truly "reach the unreached of the race," let more and more of the cultured and trained of our young men answer the divine call and consecrate themselves to the highest of all vocations, that of building up the higher spiritual life of the race. The young man who thus hears and answers the call receives the plaudits not of men alone but he injects himself into a distant future and unseen fingers wreathe an imperishable chaplet for his brow.

CHAPTER XX

THE NECESSITY OF A TRAINED MINISTRY

PROF. A. W. PEGUES, D. D., Shaw University, Raleigh, N. C.

Special training and equipment is the order of the day in every profession and line of business. This is due to the higher and more general diffusion of intelligence in the present time and the consequent advance in the arts, sciences, literature, etc. Not many years ago the young man who purposed to enter the medical profession did not think it necessary to take any prescribed course of study. The personal patronage, help and advice of a good old doctor, together with some home study on the part of the youngster, were regarded as amply sufficient. A course of study was finally required, consisting first of two years, then of three. Now, in many institutions, a course of four years is required; and a post graduate course of one or two years added to this is considered very beneficial, if not in some way necessary. In our country are scores of schools with millions of endowments established for the express purpose of fitting men to do special work along special lines. If the carpenter feels that his success depends upon the thoroughness with which he has applied himself to study; if the farmer has learned that he can not harvest a paying crop unless he is able to take advantage of the varying conditions of the soil and climate; if the soldier marches to the field of battle with the consciousness that the victory depends largely upon the years of technical training to which he has subjected himself, how can the man of God, the minister of the gospel, the interpreter of the word, the man who is to separate truth from untruth, the man who is to superintend and direct the transformation tell them where to go and what to do after they get in the light, the man who is to superintend and direct the transformation of the lives and thoughts of men from

things carnal, corrupt and transitory to those enduring, ennobling and God-like.

The minister is more than a shepherd in the common acceptation of that word. He not only leads to where the food is, but he has largely to do with its preparation. One ignorant of the whereabouts of the pasture can not lead to it, to say nothing of his inability to administer the proper diet. Preachers, then, are not sent forth to make noise, although they may make some in the going; nor are they sent to preach their experience, yet they may relate some occasionally by way of diversion. Ministers are sent forth for one specific purpose: to preach the word; other things will follow as a necessity. But they can not preach the word unless they know it. It is beyond the power of any being in heaven or on earth to teach what he does not know. A call to preach is no guarantee of one's fitness to preach at the time. A call to preach simply guarantees the possibilities. A longing and burning desire without knowledge is of very little advantage; it may be a positive disadvantage both to the man and to those who are made to listen.

The minister teaches men to think along right lines. No one is better than his thoughts. Our thoughts constitute a sort of moral thermometer. The Bible is the source of the highest and most noble thoughts. It teaches the truth and the truth frees from the power of sin and iniquity and transforms the old man into the new. But no one can teach the truth unless he knows it. The minister does not know any more about the Bible than any other Christian man unless he studies it more. His call in itself does not fill his head with Biblical lore. As a teacher of truth, of right-living and right-thinking, the minister himself needs the broadest and most careful training.

The minister needs the best possible training, because he is the real leader among his people. No other men are so much leaders. Politicians have their measure of influence, so have other classes of men. But no other men have such privileges and immunities in the family circles, no others are so frequently and intimately consulted on all subjects as ministers, no others are so looked up to and have such influence as they. If he is guided by right views,

the preacher can be a tremendous force and wield an incalculable influence for good in the community. People usually seek his advice in matters of education. He thus has opportunity to do a great deal to stimulate the young people of both sexes to educational efforts. He can interest parents and impress them with the importance of giving their children every educational advantage. The public schools would be able to boast of much better attendance if all ministers possessed and expressed right views. Go into the rural school district where the pastor takes no interest in the education of the people and you will find the public schools poorly attended; and the teachers employed are usually imported from other parts of the State. There are such communities in which not a single person of either sex is sufficiently qualified to teach in the public schools. Wherever you find such a community you will also find, upon inquiry, the pastor seldom, if ever, speaks either in public or private upon the subject of education. When the church or community is blessed with the well-trained pastor, the people are more intelligent, they live in better houses, buy more homes, wear better clothes and in every way they present the appearance of thrift and energy. Such a pastor does not think the people are providentially spared only that he may get a living out of them. He does not speak against men of progress and industrial enterprises.

From a moral standpoint, he is largely the backbone or lack of backbone in the community. As a moral force, his efforts have a delicate but broad field, one which most vitally concerns the whole people. The moral fitness is the one to which the most interest and importance are attached. It constitutes the foundation as well as the top-stone of our success as a people. Here the minister has the greatest possible opportunity for doing good or evil.

The minister should be a model and example in the community in dress and conduct, both in and out of the pulpit. While extravagance in dress is to be avoided, carelessness is to be equally avoided. No emphasis has been put upon the spiritual training because it is too well understood that spirituality is a necessary accompaniment of ministerial success.

There ought to be broadness of heart and mind; narrowness and bigotry should find no place in the minister's outfit. Proper training will make him recognize the kinship of all mankind; he will look upon all men as his brothers and God as the Father of all; sectarianism will not destroy his sympathy for his brother ministers; in fact, he will be more the servant of Christ than the servant of any peculiar "ism" or "dogma."

CHAPTER XXI

THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH—ITS CONTRIBUTION TO THE RELIGIOUS DEVELOPMENT OF THE NEGRO RACE

REV. W. H. NELSON, D. D.

If there were ever evident need of an institution of any kind, and if that need were ever demonstrated by its utility and prosperity, it is the Missionary Society of the Methodist Episcopal Church. Its fruits are abundant throughout this and all other lands, and its service is so helpful and essential that one who studies this society cannot help looking upon it as a providential scheme to bring about the kingdom of Jesus Christ. It began in 1819 to answer the command of God, "Go ye, therefore, and teach all the nations to observe all things, whatsoever I have commanded you." This society has ever believed that its mission is not fulfilled till it does go to all nations, and to all the people of all the races of the nations. It caught the fire of John Wesley's breast expressed in those immortal words, "The world is my parish," and it goes to the world and reaches out to the ends of the earth. It goes out to find every man of every race and to gather them into one common faith, brotherhood and Christian love. Inasmuch as Jesus Christ tasted death for every one, this society believes that in efforts to carry out the Christian mission and death, it should carry to all the same kind and quantity of the bread of life. Hence to-day its labors are among the wise and unwise; the omre fortunate and the oppressed. It is no respecter of persons, but goes to the Macedonian cries of humanity in whatever garb, condition, or whatever be the race or accidental color of the skin, or eyes, or hair.

The Missionary Society is the mother and the greatest auxiliary of the Methodist Episcopal Church, and while this is true. is it not strikingly singular that it had its origin through the labors of a lowly Negro? It was in this wise: John Stewart, a Negro member of the M. E. Church, applied at Columbus, Ohio, to the Ohio Conference for license to preach, but, upon being denied, as unprepared, went to Sandusky, Ohio, and, with Jonathan Pointer, another Negro member, used as interpreter, began to teach the Wyandotte Indians. His preaching led to the conversion of two Chiefs, Menoncue and Between. This spiritual victory reached the ears of Doctors Nathan Bangs and Joshua Soule, who at once called the preachers together at New York in 1819, and organized the present Missionary Society. It is true, the Negro did not call together the founders, nor wrote the original Constitution, but his labors and christian successes led to it by suggesting its necessity. And who can question this as being God's way to give birth to His mightiest agency in the M. E. Church?

It is really gratifying to me to be able to say that the Missionary Society has always been true and friendly to the Negro as the one leading to its birth, and as early as 1833 it made its first foreign trip to the Negroes of Africa, and it has ever since remained, sustaining its beginning, sacrificing and utilizing both its colored and white bishops. . I say sacrificing, because some of the best white blood of the M. E. Church has been and is being, on the part of both men and women, poured out for the redemption of Africa, through the direction of this society. To-day Africa has as bishop of the Methodist Episcopal Church, upheld by the Missionary Society, one of the greatest and best men of the connection, namely, Joseph C. Hartzell. And Bishop Hartzell is doing more to-day on both sides of the Atlantic for the redemption of Africa than any other man in the world. He has taken a special and friendly attitude between the great governments of England and the United States to help the poor struggling republic of Liberia. Thus he is not only proving an ambassador for Jesus, but for the temporal rulers in high places. Bishop Hartzell knows the black man, since he was

wedded to him in young manhood, and served him as a citizen, an editor, a preacher and educator. He has given his life's labors to him, hence it is natural that he will do all possible for Africa, both religiously and civilly. Africa, through him, now has three conferences, printing presses, many primary and grammar schools and the College of Liberia, which stands to that country what Yale does to this. But the Missionary Society has not only looked after the Negroes of Africa, but after those of the United States, and in the South, as well as in other sections. It felt that it had a special call to the Negroes who were slaves.. To them it began to come with preachers, teachers, churches, schools, in the persons of men and women, as soon as the Negro was declared free. And the same society has remained among the Negroes, prosecuting its first-begun work. It has made it possible for every congregation to have a preacher and to hear the gospel. I know of no place in the church where the Missionary Society does not keep some one to minister holy things, this too, in spite of the sparseness of the settlement, or the poverty or ignorance of the people. What such a harvest of the ingathering of souls, and the training in religion and morality has been, it takes God alone to tell. But the Missionary Society is in other lands. In 1836, three years later than in Africa, it began operations in South America, and has there now two annual conferences. In 1847, fourteen years later than in Africa, it began work in China, where there were two regular and several missionary conferences. In 1849, sixteen years later than in Africa, it began work in Germany, where there are several regular annual conferences. In 1856, twenty-six years after it began in Africa, it started in Scandinavia, and has conferences in Norway and Sweden, and a mission conference in Denmark. Also in 1856, it began in India, where there are now seven conferenes.

In 1856, twenty-seven years after Africa, it began work in Bulgaria, where has been gathered a large membership. In 1872, thirty-nine years after Africa, it began work in Rome, Italy, where there is a flourishing conference. In the same year its work began in Japan, where there are two annual conferences. In 1883, fifty

years after beginning in Africa, the society began work in Mexico, where there is a growing membership of 5,000; and in the same year mission work began in Korea, where there is a good prospect.

The society recently began work in Hawaii, Porto Rico and the Philippine Islands. But one can see the utility of this society also by noticing its material, nature and work. As was said, this society was organized in 1819, but it took the general conference of 1820 to give it permanence. In 1820, the next year after its birth, it raised $830.04. In 1821, two years from its birth, it reported $2,328.76. But these collections have continued to grow so that last year the society raised over $1,200,000, and is in this year calling for $1,521,435. But to se what has been collected and disbursed by this society since its beginning is also interesting; but when one is told the amount raised, the figures sound almost incredible. This great society has raised and disbursed in its work, $3,727,482,486. This is a liberal, and yet not a very generous offering to God by such a communion as the Methodist Episcopal Church. But it will be interesting to note what the over 200,000 Negroes have given in this amount, and what benefits they have received frome this one society. It must be borne in mind that the Negroes give to and receive from otherboards of the M. E. Church, such as the Board of Education, the Freedom Aid Board, the Church Extension Board and the Woman's Home and the Woman's Foreign Missionary Societies, besides the dividends of the book concern.

The Negroes of the United States have raised for missions alone since 1873 (and we cannot get accurate figures beyond that) the sum of $393,627.19. And they have received in return from the society $465,160; or adding what has gone to Africa, $230,141, they have received $695,301. These figures show that the Negroes of the M. E. Church of the United States, and that mostly in the South, have received $301,629 more than they have given, or more than $200 for $100. The Missionary Society gives to all its missions according to their needs and conditions and receives what they give accordingly; but never giving according to the grade of receipts, but making the strong bear the infirmities of the weak.

The Negro membership is helped as members who give according to their ability, and not as beggars or as Lazaruses, as one good brother of a sister church called them. The Negro is not in the M. E. Church for what he can get, but from choice, and because he has helped to put what is therein.

The Missionary Society, for the universal work it is doing, strikingly commends itself to every man's conscience in the sight of God. It has over three thousand missionaries at home and abroad; it has 6,082 native preachers, teachers and helpers, and 183,000 members in foreign fields. It has 11 schools of theology, 63 high schools and 1,314 day schools, with 62,966 students. It has 18 equipped presses in India, China, South America, Africa, Japan, Korea, Philippine Islands, Germany, Italy, Switzerland and Mexico. With such commendation let its needs be seen, and let there be a universal rally for it. It calls for $1,500,000 in regular collections. It needs special gifts of thousands to keep up its hospitals and church property abroad.

The mission schools and seminaries need endowment. The church needs one hundred fresh missionaries annually to become recruits and carry on the work and get the necessary training for permanence. The missionary spirit is the spirit of Jesus, and it should fill every breast till there should be no lack of means to carry on the work of missions, which are the hope of our Christian church in all the world.

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CHAPTER XXII

THE WORK OF THE AMERICAN BAPTIST PUBLICATION SOCIETY

Rev. S. N. Vass, D. D., District Secretary A. B. P. S., Raleigh, N. C.

The work of this society for the people of our race began in earnest at the very first opportunity after the Civil War, but indirectly its excellent literature and missionary efforts greatly helped some of our people long before that time, while the society doubtlessly contributed its quota of right literature that did much to help create the sentiment which culminated in our emancipation.

Of course, this society is technically a denominational agency, but so large has been its constituency and the scope of its operations, by reason of the large number of Baptists all over this country, and especially among our people, that its work has affected to a great extent the entire race and country.

A superficial glance at its name would hardly impress one with the importance of its mission among us, and the great work it has accomplished, for it is liable to be classed simply with other publishing agencies that have catered to the literary needs of our people. But a second glance at its rather lengthy name, and a technical analysis of each part of it, makes it quite significant. Here is a case where there is much in a name, for it really indicates the object and scope of the work of this society and the nature of results that have been aimed at and accomplished among us. It is not our purpose to bring out all that this name represents, nor to give a resume of all the good that has been accomplished by this society during the seventy-eight years since its organization, for the entire country and the world, but shall restrict our attention

to what it aims to do and has done for us. The first idea in the name is that it is American.

This term is not restrictive but inclusive, the idea being that it is not confined even to America, but that it includes nothing less. It is not Northern, nor Southern, nor Anglo-Saxon, nor Afro-American, but it includes all these, and is truly American. The word Christian ought to be sufficient and better, but so powerful is prejudice in this country that the former word often does not convey its proper significance. The basic principle underlying its organization was in conformity to the desire of our Lord who prayed

"That they may be one, as we are,"

and it seeks to rally around this larger standard all races and sections, not only for the good of the work, but for the good of its constituents, and along with its other work it seeks to undermine the strong walls of American prejudice, from which we are made to suffer so much in every section of our country.

Slavery divided nearly all our national religious organizations into Northern and Southern branches, and this Society has suffered not only somewhat from sectionalism. Raceism also impedes its work and at this time as never before. Nevertheless, the society has not changed its standard in the least, nor been discouraged by these difficulties, but regards these efforts at disintegration only as evidence conclusive that its broader idea is indispensable to the times in which we live.

At the present time it has for its constituency that portion of Christian people among all the races of this country whose souls revolt at the narrow limits of sectionalism and raceism in religious work, others having withdrawn. But it should rejoice us all greatly to know that it numbers its friends and supporters by the millions, for every single constituent with us to-day represents the most liberal element of America, and each one is a living embodiment of the sentiment brought out in the term American. Such liberal-minded Americans as rally around our banner are the hope of our race, as they have been our best benefactors in the past, for

we must look to them long years to come as the elect of God to utterly destroy the formidable octopus of American prejudice.

Thus we say that one of the chief works being daily accomplished for us by this society is the creation of a better sentiment for us among other races, and this work is more to be appreciated because of the resources and power of this extensive organization, whose literature and influence ramify this entire land and even extend to remote regions beyond.

But it has been doing this broadening work within our race also and working to destroy, or rather restrain, the supremacy of the race idea over the Christian among us. There are a thousand and one things occurring around us daily that tend to increase in us intense race prejudice, but all of us must admit that such prejudice on our part only makes our condition more serious, and but for our self-restraint along this line in the past we would have been in a far worse condition than we are to-day. Our missionaries reach and teach the people that

"Christ is all, and in all."

I am dwelling upon this part of our work because you would like to know what part this society has played in the general uplift of our people, and what has been the tendency of its teachings. You would like to know whether, aside from its especial mission as a denominational agency, it has rendered such help upon a broad scale as would aid generally in the solution of this race problem. We think the information is due this Congress to know what has been the teachings of this society, for its work and influence without doubt have been more far-reaching than any other agency that has been at work among us. It has been working among the immense following of the Missionary Baptists of our race ever since our freedom, and this one denomination has more members and followers than all the other denominations among us. It has not only been working among this people, but it has been doing a very thorough work, and to such extent that there is not one single section that has not felt its influence most powerfully. We wish to report to you to-day that this influence has been one of conservatism and hopefulness, and the aim has

been to develop among us men and women, after the pattern of Christian America, broad men whose lives are based upon the eternal principles of God.

In reporting to you the methods by which the society has pursued its work among us, we are brought to consider another part of its significant name, i. e.:

2. Publication.

This word is derived from another that denotes "the people," the masses of the people. Its method of helping us is to work among the masses. This gathering here represents not only the leaders, but also the masses, and we have made especial efforts to get the masses represented in order that we might ascertain their real condition and secure their co-operation in the work of our general imrovement. Thus this Congress sees the importance of extensive work among the masses, and we see it as never before. We all know what is being done for our leaders, but the times are calling for special effort as never before among the masses that decide the status of us all, and we know that after sufficient leaders shall have been furnished us who are competent to lead, our people will be greatly uplifted, still we feel that the needs right now are so urgent that we had better be at work among the masses at the same time we are preparing the leaders.

It is a fact that nearly all of the agencies that have been at work for our elevation among us have largely restricted themselves to the preparation of leaders for us in the future, hoping thus to help the masses in the end. Let not any one presume that we hesitate to believe that such is the best way to permanently help our people. Whatever else we decide to do, we must never neglect the preparation of the leaders. But this is not the only way to help us. There is another kind of help that is necessary to be carried on for the people and among the people at the same time, in order that when these leaders are thoroughly prepared, they may find the people willing to be led according to their advanced ideas. We have already hundreds of thoroughly prepared leaders, but these men find the people so unprepared for their teachings that they do not really lead. Our race stands sorely in need of

some system of general information that shall extend not only to the young, but also the old of our people, for the men who really lead us to-day are not as competent to lead properly as others who can not secure a following in some cases. This is due to the impassable gulf between the trained leaders and the ignorant masses. While we are training younger men for leadership in the schools something ought to be done to reach and better prepare the untrained leaders that have great power with the masses at present. We take it for granted that such is one of the aims of this Congress. Such work is feasible and is fraught with great good.

This society has already proven what can be done for the less trained men who are the real leaders of the people. Its first work for us was among such men—ministers in charge of churches who had next to no school advantages.

There is connected with this society a regular missionary department, supported by individuals, churches and schools, that expends every year some hundred and fifty thousand dollars directly among the leaders of the people, white and colored. Before starting its work for the masses, the society first sought out and found the men of our race htat really led the people and prevailed upon them to accept a grant of such books as would better prepare them to lead the people, and they did this upon a scale so extensive that almost all the Baptist preachers among us at emancipation, and for a long time afterward, received a grant of books from this society. The same work is kept up to-day, and if there is one of our preachers who has not received such help it is because he has not sought it. These grants did great good, and in many cases represented the only literary advantages these men secured. Some of the wisest and most conservative leaders of our people were among those men, and many are still living who have wonderful influence and are doing great good. The help they received was turned to account at once, for they already were the real leaders of the people. They sometimes organized scores of churches and Sunday Schools each, and laid the foundations of the great work that is being carried on to-day. Thus the Society helped the leaders, but such lead-

ers as were already leading or about to enter upon active work, and it is still at work among them.

But the preparation that was adequate then is not sufficient now, and while this same work is doing now, the Society is rather bending its energies in these days as never before,although it has always worked for the masses, toward effective work among the masses, and is more and more leaving the preparation of the leaders to the agencies that make such their distinctive work. We incline to the opinion that leaders of this day are not as disposed to prepare themselves at home for leadership, when unable to attend school, as were those of other times. The trouble is that a class of leaders has arisen who are not prepared and are not anxious for better preparation. These men stand greatly in the way of the progress of our people, and one of the objects of this Congress ought to be to devise some way of helping the masses in spite of such leadership. This problem has confronted this Society, and our remedy is the general intelligence of the masses. It is a noticeable fact, among Baptists especially, that such men will continue to hold sway as long as the people allow them, and they will keep the people back as long as permitted to do so. In order to get such leaders to move up and keep step with the march of progress our churches find it necessary to impress them that they must either move up or move out. The question of the progress of the masses is a question largely with the masses themselves. Of course there are hundreds of noble exceptions who find equal difficulty in moving the people up, and often these move out to more helpful fields, but our greatest impediment to-day is incompetent leaders who nevertheless lead the people, and they lead because there is so much in common between them and the people. Our problem is to get the leaders and the people nearer together, and yet let this nearness not represent our going down to them but their coming up to us. And what is the best way to remedy this condition?

Of course the hope lies in the general intelligence of the masses, and correct leadership has always been among all peoples brought about by the intelligence of the masses, and we make bold to assert that the best way to reach these masses is through such an agency

as this Publication Society, one that has attached to it a regular missionary department, so that while it produces literature and sends it forth it may be able to follow up the printed page with the living personal worker to clinch the book and the paper, and create a public demand for literature.

In order that you may get an adequate idea of the great work that has been done through our missionary as well as publishing department, let us note some of the methods employed:

1. The Dissemination of Literature. Last year alone it issued one million copies of new books, and sent out nearly forty-four million copies of periodical literature, besides tracts and Bibles. Colored people received as much of this matter as they would receive.

2. Colportage. Besides publishing all this matter, the society sends out colporters to visit the homes of such as do not attend church and Sunday School, and they seek to extend the influence of the church to the lowliest, and to awaken in them a desire for good literature as opposed to the pernicious literature that easily finds its way more readily into the homes of the poor. These humble colporters are the conservators of our country and are doing a work second to none in importance. With all that has been justly charged against the proverbial book agent, we incline to the opinion that, after all, God sometimes overrules his love of sales to the general good of the people, for oftentimes we buy books simply because they are forced upon us by talk, which books perhaps have greatly influenced our own or others' lives. But the book agent is not especially due this credit. A book agent impelled to his work by the love of lost souls, inspired by his desire to overcome the evil effects of pernicious literature, so filled with the Spirit of the Lord as to uplift others by his talk and behavior, and enabled by Christians to leave good literature where it is seen to be greatly needed, even if the people are not able to buy it; such a book agent would be a great power among any people, and yet just such a man is the humble colporter. He is gradually creating a love for good literature among us, and with good literature widely read by us we shall soon make great strides upward.

3. Sunday School Missionaries. These are workers who are especially sent to labor for our children. They labor among adults to create proper care for our children and to impress our responsibilities as parents. They reach the children through the Sunday School, organizing one if there is none. If already organized, they help them to better work by means of institutes. This is a most fruitful field because these schools are being generally recognized for their usefulness. This Congress must avail itself largely of the Sunday School if it would impress the people, and especially the young. These, after all, are the great common schools for the masses, dealing out the essence of deepest philosophy and science in such shape as to reach the children, and laying the greatest stress upon the science of correct living, the greatest science in the world. Truly, this Society has well wrought in this field, for one-third of all the Sunday Schools of America, among all races, sections and denominations, have been organized by workers of this Society, while it has prosecuted Sunday-school work among our people of this denomination single-handed and alone for all the years of our freedom, with but slight exception. The Sunday School is the chief hope of our people, and is doing the best work of all our religious institutions.

4. Tracts. These are first evangelistic and doctrinal, but also practical and written especially to answer the needs of our people. One of the best ways to correct very prevalent beliefs and errors and practices is by means of tracts. These have always greatly influenced the masses and our people are no exception. The very large membership of Baptist churches is due to tract distribution and other suitable literature properly placed by this Society, and reinforced by others. Let this Congress cover this country with suitable tracts, call them bulletins or what not, and see the results.

5. Bible Work. The Society prints its own Bibles and makes original translations, and either sells or gives them where they are needed. It has supplied a large portion of our race with the Bible free of expense, and then sent forth men to teach the people to use these Bibles.

6. Chapel Cars. These reach sections and towns remote from

others, and go where others can not, because of expense and distance. Six of these cars have been at work among white and colored, and great good has been accomplished in cities and settlements of the West, Southwest and Northwest, where bar-rooms were numbered by the scores while no church nor school was maintained.

7. Colportage Wagons. These reach sections in the mountains, plains and other remote and rough country places, where even the book agent seldom or never goes, and literature is distributed where it has never before been sent. Thus destitute sections are brought in touch with the rest of the world and progressive Christianity.

Such work is being prosecuted among our people precisely as among others, and it can not fail to make a great impression among the masses. Care is taken in the publishing department not only to cater to the highest literary taste but also to the needs of the less critical and the lowly. Surely here is the way to reach and impress the masses.

What better evidence is needed of the power of such an agency as this at work among the people than the very large membership of the colored Baptists? There is always a cause for an effect. What is the cause of the fact that nearly every fifth Negro one meets is either a Baptist or is largely under the influence of this church? This Publication Society is perhaps more the cause than any other human agency, and the same methods the Society employs can be employed to advantage by this Congress in reaching the masses. There was a time when the masses were not so largely Baptists, just after our freedom. It was a time for seed-sowing and organization, and with Bible and pamphlet in hand, the portions of to-day. Of course other organizations contributed Society's missionaries, with the support of the leaders, came greatly to the same end.

These missionaries were also the educators of their day, and when they organized a Sunday School convention they would lead it to undertake the establishment of some kind of school, and to this day the chief work of all our Sunday School conventions is

educational. It is to such sources very largely that the general interest in education on the part of the masses is due. One who travels extensively among our people can not fail to note the hundreds of institutions of learning that are being started in almost every county in this Southland, and although we would not like many things connected with them, we must admit the fact that they are indicative of progress. They really constitute a most hopeful indication because they stand for popular interest in education, the interest of the masses. They represent the evolution of the masses along educational lines. Just as the Sunday School led the public school in England, so here among us it has led to secular education also.

We deem it only just to say that the Society has already contributed to this general interest in education among the masses through its organizing work, its literature, and the very able men that it has secured for its service all these years. Some of the very ablest men of this denomination have devoted a large part of their lives towards prosecution of work under the direction of this Society. It seems to us that such workers could hardly spend years working among the people, lecturing them upon the proper care of their children and the importance of their education, and clinching their instructions with such organizations as are capable of perpetuating their teachings, and yet not greatly affect the masses of the people. It is a fact, borne out by the records, that they did much to bring about the present still increasing interest in education.

What has been done is still being done for us by this Society. It is true that we are better prepared to help ourselves now than when the work first started for us, but the time has not come, and will not soon come, when we can afford to let them relinquish the field with our own consent. As before stated, we regard the Sunday School work of Baptist churches as one of the greatest factors in the race problem, because of the teaching there imparted and because so many attend these schools. It is doubtless not generally known that colored Baptists are pretty well provided with these schools. There are comparatively few Baptist churches among us not thus provided for, and this interest in such work is

not due to the great interest our churches generally have taken in the training of their children, but is rather an indication of the good work of this Society. It is still dfiicult to enlist proper interest in thiis work on the part of the churches with us as with others. Even these schools are so absorbed in educational institutions that they do not feel able to care for Sunday School mission work of the kind that will insure the perpetuity and growth of the Sunday School cause. This work must suffer unless such agencies as this society continue its efforts among us, to say nothing of other work it does for us.

We are glad to report to you today that this society is still intending to help us as before, and let us all earnestly desire that their work for us will never cease. It is impossible to help a Baptist to get more intelligence without accomplishing much for others of our people. The sentimental interest formerly manifest in the North for us is fast disappearing, and this, in some cases, is due to our own mistakes. We sincerely trust that this Congress will send word to the people at home to remember with gratitude the friends of our mothers and fathers, both in the North and in the South. Nothing will help us more in the future than a proper appreciation of what has been done and of the men who have done it. We are nearing the point when we shall be able to do more for ourselves than ever before, but we are right now in need of much that friends stand ready to do for us if only we do not drive them off by some evidence of indifference or ingratitude.

The Society sends its greetings to this Congress and assures you that it stands ready to continue the work of uplifting our race in any way possible along its line.

CHAPTER XXIII

THE AMERICAN BIBLE SOCIETY, AND ITS WORK AMONG THE COLORED PEOPLE OF THE SOUTH

Rev. W. Ingraham Haven, D. D., Cor. Sec., American Bible Society, New York City

The American Bible Society has had a remarkable history. It was organized in the city of New York in the spring of 1816. There were a number of influential Bible societies in the country at that time, and many of these co-operated in the organization of the American Bible Society and became auxiliaries to it. Immediately thereafter, and through the following years, there sprang up a great many auxiliaries in different parts of the country, each undertaking to minister to the people of its immediate locality, and also to assist in the larger and more extensive work of the National Society.

Many of these local auxiliary societies were organized in the Southern States, and a considerable number exist to-day in these States, with an enviable history of good work for the people of their respective communities. It would be a most inviting task to look over the records of these worthy societies and trace out the story of the distribution of the Word of Life among the Southern people through these notable agencies. There is, however, no sufficient data at the Bible House from which to form any satisfactory estimate as to the work accomplished through these societies. Unquestionably many thousand colored people of the South received the Scriptures through the hands of these auxiliaries.

The parent society has, at different intervals in its history, undertaken colportage on a large scale in this country at a very great expense, in co-operation with the auxiliaries. It has sent its repre-

sentatives throughout the length and breadth of the land, undertaking what it has styled the "re-supply" of the country. These enterprises have been at intervals separated by periods of ten to fifteen years. Just how much the society has thus accomplished in past years in the way of reaching the colored people of the South can never, probably, be accurately determined.

In the fall of 1900 a conference of the auxiliary societies was held at the Bible House, and at this conference it was suggested that the American Bible Society might wisely undertake work among the colored people of the South. In due time the Rev. J. P. Wragg, B. D., of Newnan, Ga., a well-trained and highly respected graduate of the Gammon Theological Seminary, of Atlanta, Ga., an earnest and faithful minister in the Methodist Episcopal Church, was selected to undertake the development of this agency.

He began his labors the first of July, 1901. A sufficient appropriation was made to this work that it might, if possible, have a successful beginning. Mr. Wragg has established a system of colportage reaching out into a number of the Southern States, and at the present has, under his direction, eight colporteurs who go from place to place, bringing to the people the Scriptures at the cost price at which they are published by the American Bible Society.

How many people are there who realize that a copy of the Bible can be purchased for fifteen (15) cents in a very fairly readable type, and in a good and excellent type for twenty cents, and that the New Testament can be purchased for five (5) cents and the Single Gospels in delightful little pocket volumes at two (2) cents, and that there are many editions published in finer bindings, all thoroughly made in one of the best equipped establishments in America, where very great care is taken in the accuracy of the version and in all the details of manufacture? And how many understand that all these editions are sold to the people without the purpose of making any profit for the society? There is no reason why every home, no matter however humble, should not have in it a copy of the Divine Message of Love and Salvation as revealed in Jesus Christ.

Mr. Wragg, the agent of the American Bible Society, has also undertaken to have small depots for the sale of these inexpensive Scriptures in connection with the leading Negro educational institutions. Already his reports are encouraging to the society, and they and all friends of its work have reason to look forward to the reaching of the homes of these people in the Southland with the Word of Life.

Who can estimate the possible results of such a distribution of the Scriptures among the people?

CHAPTER XXIV

WHAT CHURCH EXTENSION HAS DONE FOR THE NEGRO

Rev. H. A. Monroe, D. D., Philadelphia, Pa.

Some time in the next fifty years the historian of American affairs will be confronted with the world-miracle of that day. A black man from whom has been eliminated everything save color, that once set him apart from his Anglo-Saxon neighbor as an inferior type of humanity. Not that race types or characteristics worthy of preservation will not be retained—not that this black man of to-morrow will be a mere imitator of other races—a terra cotta replica of the Anglo-Saxon, but a man in all that the word implies: a magnificent race type, unique, symmetrical, fitting well the niche in which God has placed his destiny side by side with the so-called superior races. By all human reasoning, his growth upward and his attainments were impossibilities. In his success he is an anomoly—in his record of achievement, a marvel. By all human reason and precedent, he should have remained at the bottom of the ladder—the under stratum of American civilization—the pariah of the races on American soil; his existence a curse and a clog on American progress, and his children the lazzaroni of the American Republic.

In these days to come, when the Negro shall have disappointed his enemies and astonished his friends by winning recognition now withheld, the question of the hour will be: what were the agencies that wrought this marvelous achievement, that transformed this ungainly Caliban of American prejudice into the acknowledged peer of others more highly favored by fortune? What steps upward were placed beneath his feet, what friendly hands were helpers on his upward way?

The only time limit with which I am in earnest sympathy applies to these discussions, so that there can be but scanty mention of other helping agencies than the one assigned me.

The silence enjoined upon political mention is a commendable thing on the part of the committee, for time only can determine the things that helped and the things that hindered the Negro in that direction, and a recital of the disappointments and delusions would only make the saddest chapter in the Jeremiad of this Latter Day Israel.

But there was help never withheld, hands never withdrawn, steps that never failed the Negro in his upward journey; and this unfailing aid came from religious and educational agencies employed in his transformation.

I am perfectly willing that both the Missionary and the Freedmen's Aid societies should claim the lion's share of merit, and yet their great work for the Negro might never have been accomplished, or at least seriously hindered, had it not been for the splendid material aid given and the encouraging and inspiring sentiment kindled in the hearts of our people by the work of Church Extension.

It has not been so splendidly advertised before the church, nor does its work possess the fascinating aroma of sentiment and romance which attaches itself naturally to the work of its sister societies, and when a short while ago, in a modest article in "Christianity in Earnest," I published the aggregate of its contributions to the colored people of our church, it startled many who had hitherto thought little of Church Extension as an important factor in developing a hopeful future for the Negro.

Let me repeat the figures here, brought down to November, 1901, from the origination in 1864:

BEREAN PRESBYTERIAN CHURCH AND PARSONAGE, PHILADELPHIA, PA.
REV. MATTHEW ANDERSON, D.D., PASTOR.

EIGHTH STREET BAPTIST CHURCH.
LYNCHBURG, VA.
REV. P. F. MORRIS, D D., PASTOR.

METROPOLITAN A. M. E. CHURCH, WASHINGTON, D. C.
REV. D. G. HILL, B.D., PASTOR.

FIRST BAPTIST CHURCH, LITTLE ROCK, ARK.
REV. J. P. ROBINSON, D.D., PASTOR

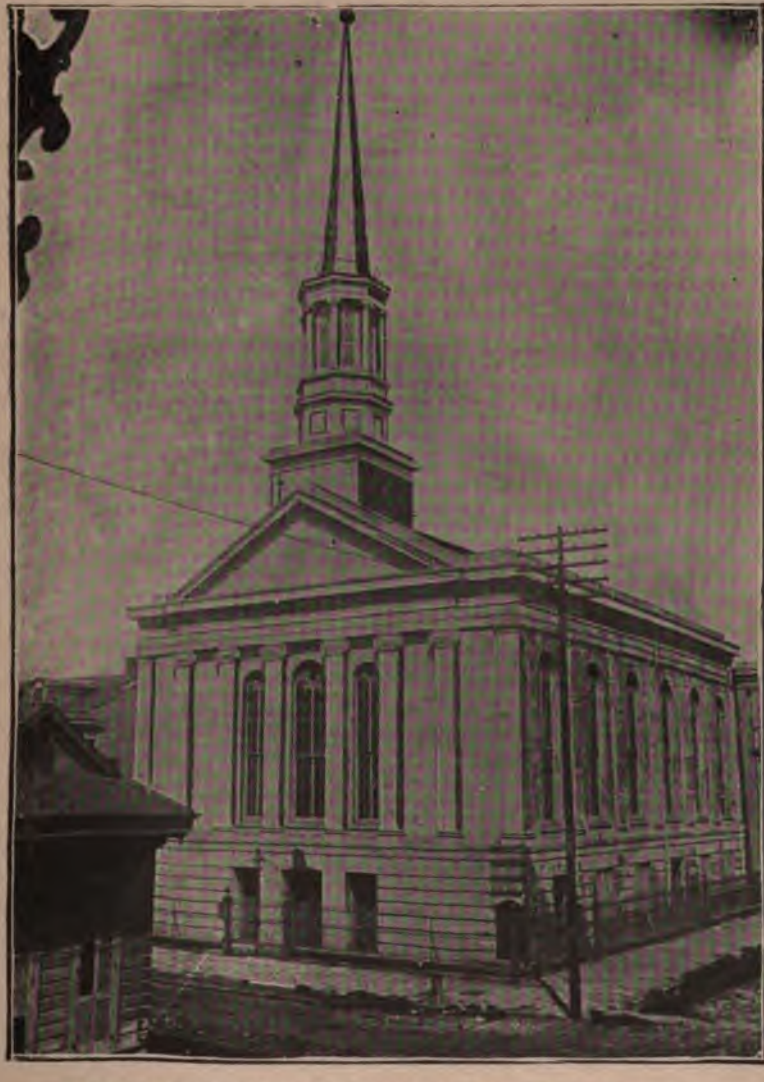
EIGHTH STREET BAPT'ST CHURCH.
LYNCHBURG, VA.
REV. P. F. MORRIS, D D., PASTOR.

METROPOLITAN A. M. E. CHURCH, WASHINGTON, D. C.
REV. D. G. HILL, B.D., PASTOR.

MOTHER ZION A. M. E. CHURCH, NEW YORK CITY.

REV. J. S. COOPER, D.D., PASTOR.

ISRAEL C. M. E. CHURCH, WASHINGTON, D. C.
REV. H. C. CLEAVES, D.D., PASTOR.



FIRST CONGREGATIONAL CHURCH, NEW ORLEANS, LA.
REV. A. L. DEMOND, PASTOR.

THE NATIONAL BAPTIST PUBLISHING BOARD, NASHVILLE, TENN.
REV. R. H. BOYD D.D., LL.D., COR. SEC'Y.

WORK IN COLORED CONFERENCES TO NOVEMBER 1, 1901.

Conferences.	Collections.	Donations.	Loans.	Churches Aided.
Atlanta	$ 1,069	$ 1,800	$ 100	24
Central Alabama	1,599	14,909	10,081	111
Central Missouri	2,343	8,470	8,100	68
Delaware	12,404	25,232	33,905	176
East Tennessee	1,203	10,100	4,500	66
Florida	1,619,	14,937	13,141	89
Lexington	5,168	23,347	17,490	135
Little Rock	1,591	9,629	5,375	71
Louisiana	9,370	40,418	21,980	180
Mississippi	4,437	21,911	9,450	155
North Carolina	2,566	21,034	5,500	120
Savannah	6,852	32,245	11,035	210
South Carolina	5,129	29,163	12,775	271
Tennessee	2,898	27,471	20,555	154
Texas	5,688	41,422	14,575	239
Upper Mississippi	1,132	5,850	1,600	51
Washington	12,225	23,854	20,309	232
West Texas	4,241	19,869	9,000	119
Total	$81,514	$371,661	$219,371	2471

Total for donations and loans, $591,132. Since then this total has been raised to over 2,500 churches aided and over $600,000 given in donations and loans.

To impress on your mind the very material way in which help has been afforded our poor people, I will say that this sum represents $4.55 given outright for every single dollar raised by the colored people for the society, and from both donations and loans $7.25 was given for every $1.00 raised for Church Extension in our colored conferences.

Without the vast annual income of the Missionary Society—without having the cause of the Negro made its special ch

in the organization of the Freedmen's Aid Society, it has proven by its gifts that it is second to neither in its devotion to the interests of the black man.

Yet it has been equally kind and helpful in its treatment of our white members in the Southland. Over 1,700 churches aided and more than $550,000 given in donations and loans to their work.

When one remembers the birth of this great benevolence in the stormiest period of the Civil War, its baby brow fanned by the blast of the cannon's breath and its cradle rocking to the sullen cadence of the guns of Grant and Lee, the bleak and barren Southern fields scorched by the breath of war and the despairing outlook facing the new (but yet uncreated) South, both white and black might join in saying to this society, "Surely thou camest into the Kingdom for such a time as this."

But Church Extension has given other aid than dollars and cents, bricks and mortar. Its spirit toward the Negro has been characterized by unvarying friendliness. Many of us have lived to see the turning of the tide from sentiment, both North and South, until it is decidedly against the Negro, and the influence of this change has been marked in the offerings for his special benefit. But this society in the last three years increased the ratio of its free gifts to colored churches from $4.09 to $4.55 for each dollar raised; while, on the other hand, a gratifying fact of independence and self-support on the part of the colored churches appears in the statement that the ratio of loans called for has decreased from $7.50 to $7.25. Thus the increasing friendly aid of the society is inspiring our colored work to larger contributions and creating at the same time a more self-reliant spirit.

No small help has been afforded to our people by the insistence upon the use of the carefully prepared plans furnished by the society.

When one remembers the frightful abortions evolved from the genius of the village carpenter the triumphs of ugliness and inconvenience (not always in rural districts) once characteristic of Methodist Episcopal Churches, it is a cause of congratulation to the cause of Church Extension that its innumerable edifices, even

of the humblest type, are easily recognizable by their artistic taste and adaptability.

While this means much for the denomination, it means still more for our colored membership, belonging to a race thirsty for some means of expression of the art longings now crushed and dormant within them.

A warm-blooded, tropical child of nature, the Negro will yet give to America some of its very choicest treasures of art and song. The dreamy, sensuous, tropical blood, now a reproach, is destined to attain to heights of poetic feeling, depths of artistic expression impossible to a colder-natured people, who have surrendered themselves almost wholly to the claims of commercialism. This buried artistis longing finds grotesque expression, among us, almost pathetic to a lover of humanity. It would rival the rainbow in hue and adornment in costume, and the regalia of our secret societies, when they appear in parade, presents a symphony in colors that would rival a crazy quilt in its bizarre effect. Solomon in all his glory may not be arrayed like one of these, but the starved, dormant, enthralled soul of the Negro is not the only one that makes a poor copy after a divine pattern.

The humblest homes of our people, so pitiful in their barrenness, find a helping hand and inspiring example in the neatness and artistic beauty of the church built after Church Extension plans. It is an object lesson to the untaught, a spur to the untried, dormant, artistic sense, which arouses the soul and leads it through the portals of beauty nearer to its God; for a beautiful church inspires a beautiful home, and the beautiful home will make the souls beautiful that dwell therein.

For this, and the other helps that have come to the Negro in this transition stage from what he has been to what he will be, we must recognize the value and the practical aid of the Church Extension Society of the Methodist Episcopal Church.

CHAPTER XXV

WHAT IMPROVEMENTS SHOULD BE MADE IN THE RELIGIOUS WORSHIP OF THE CHURCHES?

By Rev. S. A. Peeler, A. M., B. D.

Man, by his worship, reveals the character of his God. It is, therefore, important that the manner and spirit of his worshipping be such as becometh the God in whom he believes. The cruel ritual of the Molech worshipper, demanding human beings for sacrifice, relates in the history of the past that Molech was a cruel god. The cold, formal and lifeless worship of the Pharisees and Scribes declares to us that their idea of the Supreme One was that He could be pleased with mere lip service, even though their hearts were far from Him. The non-worship of the agnostic shows that he knows not God. The Christian, by his worshipping in spirit and truth, declares his belief in and sense of the Father whom Jesus our Savior made manifest. He is our loving Parent; we are His obedient children. As such we should strive to know the will of our Father and earnestly endeavor to worship Him as we ought. We should know that He is an eternal personal Being, omniscient, omnipotent and good. He knows when we are sincere. He can judge the quality of our worship, and since there is in His nature eternal good He can accept only that which is true and holy. Let us, then, worship Him in holiness. Every needed improvement will be made if the churches will do this.

Idolatry is sin, and the people who worship men and churches will not be unpunished. Angels are not worthy that they should be worshipped. In fact, they will not accept it. Man is a little lower, and, of course, can not, without injury, permit his fellow-man to bow down to him or serve him. The Creator, not the creature, is worthy to receive our homage. We should so understand this fact and so teach it to all.

Next to the question of whom to worship is the inquiry, how shall it be done? As above stated, we can only worship God in spirit and in truth—in holiness. All pretended worship is idolatry.

We know that obedience is better than sacrifice. This command is self-explanatory: "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift." If the Jew with his cold, monotheistic and rational conception of the Deity could not acceptably offer his bullock or lamb while there was hatred in his heart, while he was willing to speak a word of contempt against his neighbor, while he could endure for any person to have just cause for complaint against him, how shall God accept the worship of the Christian whose heart is hard and without the required forgiving spirit? There is no evidence that He does. In fact, He can not. God is love and those acts of worship that are well pleasing to Him are essentially acts of love. He accepts the worship when He can accept the worshipper. That conduct which would indicate that it is otherwise misrepresents Him. Worship is an attitude of life and the acts of worship can not be disassociated from the life itself. Man can not live an unholy life and in truth worship the good God. "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." All other worshipping is vain. If the Master, when he assembles in some of our congregations with us, as he did with those who met him at Gennesaret, should speak audibly, He would most surely say to us, as he said to them: "Ye hypocrites, well did Isaiah prophesy of you saying—

> "This people honoreth me with their lips;
> But their heart is far from me;
> But in vain do they worship me,
> Teaching as their doctrines the precepts of men.'"

More real and less pretended service is needed among us. Larger life and less noise will be a great improvement. Unless our life

speaks as loud as we shout the shouting will not be heard. We can preach no higher than we practice. Little profession and much practice are more pleasing to God than loud boasting over nothing done. God loves short prayers and warm hearts more than he does long prayers and cold hearts. He knows that it is "the empty wagon that makes the most noise." Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Sincerity in the service God has always insisted upon; hypocrisy he condemns. Profession is desirable, but it alone will not do. Working is good, but work alone will not suffice. Profession and working are not enough.

More sincere service and less pretended worshipping would bring to us glorious results. "If any man serve me, him will my Father honor." From our worshipping there should come to us strength and great comfort. Too often, apparently, neither does. The worshipper does not become strong to bear the burden incident to the Christian course. He is frequently stronger at the beginning of his career than he is at a later period; happier when first converted than ever again along the way.

Our Savior taught us when we pray to say "Our Father." Do Christian worshippers in these days of rapid progress ever stop to think what it means? Having thus acknowledged the fatherhood of God and the brotherhood of man, we are, if sincere, compelled to pray every blessing upon every member of the human family that we ask for ourselves. There can remain no more place for selfishness in any individual who prays this prayer. Races could not longer afford to repeat these words signifying a truth so broad and continue to enact laws that prevent their neighbor from having equal opportunity in the enjoyment of liberty in the race of life and in the pursuit of happiness. Denominations would cease to ask "Our Father" to bless His church and then do all they can to keep every other denomination, except their own, from realizing the answer. In prayer, as in other things, it might be well "to think before speaking."

Sincerity in every kind of worship is the thing most needed. I might suggest the improvement of several forms of our worship, but this could only improve the form. The best criticism that can be given is doubtless to show that our worship is already too formal. Forms lead many to palliate those customs of worship that abuse God and very often bring His highest blessings into disfavor.

God evidently intended, by having us worship Him, to make us more fruitful thereby. Fruit is the test of every service. The kingdom must come through the worshipper. The parable of the pounds and the parable of the talents and every lesson taught by the Master say this. Until we are as fruitful as we know He intended we should be, let us continue the work of improvement in both the form and the spirit of our worship.

"Till we shall praise thee as we would
Accept our heart's desire."

What Improvements Should be Made in Our Churches?

By W. J. Trent, A. B.

In the first place, the question of lifting collections, as now carried on in most of our churches, needs our closest attention. How often have many of us witnessed a soul-stirring service, which has taken our minds entirely away from the trials and disappointments of this life, has lifted from our shoulders and made lighter the burdens that must be borne! And while we sat there, the words of the pastor did burn within us. The melody of the sacred hymn was ringing in our ears, lifting us up as only sweet music can do. Would that we could go back to our respective homes in this state of mind, and, in the midst of the deepest reflections, put into practice these sublime truths that would hasten the coming of the Spiritual Kingdom on earth. But, alas! this is not to be. The financial claims of the church must be presented, and we have no

criticism to offer about this; for it is indispensable to the progress and spiritual growth of the church. But this marching to the tables should be discouraged, so that gradually our people would be educated up to the point to give more from a sense of duty and not for display, ever remembering that if man sees them not, a greater One than man sees them, whose all-piercing eye detects the smallest deed and metes out the true reward. With all this commotion and restlessness that this form of giving to the church creates, that happy feeling which brings us so near the Divine is entirely destroyed, and our thoughts are carried back to the worldly affairs of every-day life. It is the duty of the church, in these devotional exercises, to take our thoughts away from the material side of things. It is also its duty to rescue souls from perdition and ruin; to bring back the wayward sinner on his downward career; to furnish religious guides whose counsel will aid us to realize in our life sweetness and light. Other methods should be introduced through which the financial needs will be cared for. A true worshipper needs no one to coax and beg him to give to the cause of religion. For if he would for a moment think that what is given belongs to God, the earth, the air. Our food and raiment were made by Him, even we ourselves are the instruments in His hands. It is not ours, all is His. This reform can best be brought about by teaching the communicant in word and deed the meaning of life, and its great responsibilities. When the mind is clear and the heart is full of eternal truth the material side of life can not suffer.

The next point for our consideration is the subject of music. Those of the race who have been watching the trend of the music used in our religious worship must confess that there is much to be regretted. We have imitated too much. While the hymnal is still an authorized book in the church, yet it is being laid aside for something new. These new songs are appropriate for Sunday Schools, conventions and associations, but not for the church proper. Those old hymns we heard sung with so much feeling in our younger days possess a great history that we can least afford to do without in our religious growth.

The hymns of Dr. Watts, the Wesleys, Toplady and others equally as distinguished for their spiritual insight should ever be ours. Ours in worship, ours in thought, and ours in living. "God moves in a mysterious way" was written by Cowper after a trying experience. Those words came direct from his soul. Keep these hymns in our religious worship. Bring back the congregational singing of them, that each member will feel that he is an active worshipper, and not a passive listener. We long for those times when these sacred hymns, the outpouring of the soul to its Maker, went up from many voices, making the welkin ring with their sweetness. This was before the tuneless organ, and, in many instances, the unconverted member of the choir forced their way into the church.

When the lowly Nazarene was making his advent into Jerusalem the multitude pressed heavily upon him, casting their clothes at his feet, strewing palms along his pathway, and as he was nearing the descent of the Mount of Olives the whole multitude of the disciples began to rejoice and cry aloud: "Blessed is he that cometh in the name of the Lord." And some of the Pharisees from among the multitude said unto Him: "Master rebuke thy disciples." But He replied: "I tell you that if these should hold their peace the stones would immediately cry out." So it has been all down the ages, when the religious life of a people was at its high-water mark. And so it will be. Those men and women possessing great spiritual power, filled with a fiery enthusiasm for the salvation of the world, will be the strongest workers in His vineyard; and their influence over the thoughts and actions of the people will be far-reaching in its effects. Emotionalism? This is a peculiar characteristic of the race. Cultivate it; it is a precious inheritance.

What Improvement Should be Made in the Religious Worship in the Churches?

Rev. J. Will Jackson, D. D.

I have it in my mind that established, recognized ecclesiastical bodies among us are intended by the term churches. This, happily, excludes from our consideration the many irresponsible, heterogeneous assemblages sometimes called churches, that, seemingly, debar order and intelligence from their ranks as being detriments to the liberty of the spirit.

What may be said of these churches as regards the character of their religious worship? The most, if not all of them, follow an order that is uniform throughout their respective denominations. In them we find the essentials of elevating Christian worship, namely, system, order and reverence. I would not advise anything like adherence to a complicated order of ritualistic service. The more simple it is, the better for all concerned. It seems to me that religious worship loses its appropriate Christian feature when it requires a stiff conformity to ostentatious ritualistic forms. Spiritual communion, the sum and substance of worship, is lost in attention to the detractive artificial accompaniments. The soul needs the warmth of the Divine presence in religious worship as an inspiration to true Christian life and activity. Simplicity of religious worship conduces to this end.

I have spoken of the essentials of religious worship—system, order, reverence. These find their appropriate observance in many of our churches; but the opposite of these prevail, more or less, I believe, in the majority of them. A church which sets an example of disregard for the proprieties of Divine worship—knowingly or ignorantly—ceases to be a power for good in that community. Indeed, its very presence there is harmful. They who worship God should worship Him in spirit and in truth. Conducive to this end improvements might be made in most of our churches: First, in the manner of raising money during the services. Collections should be taken before the sermon. The basket method, or, if pos*sible, something* better should be adopted. The basket method is

noiseless and does not detract from the reverence due the occasion. During the passing of the basket an organ voluntary could be rendered or select passages of the Scriptures could be read by the pastor or some one appointed for that purpose.

Second, in the attention given to announcements. These should be read before the sermon. The church should not be made an advertising depot for everything that goes on in the community, as is very nearly true in too many of our churches. The affairs of the church and matters of a moral and religious character only should be given publicity in the house of God.

Third, in the selections of hymns to be sung. Singing is a part of Divine worship. Discard the many meaningless songs so often heard.

There is one feature of religious worship in our churches which, owing to its prominence, attracts our attention to it as an element to be considered. I refer to the intense emotional fervor sometimes shown. Permit me to discuss some of its qualities and give to it its true place as a religious and social force of the race. It has been condemned by many. It is a choice theme of the humorist in his pen pictures of Negro revivals and camp-meetings; and its utter suppression would be welcomed by some as a step in the right direction, but an uncontrollable effusion of religious ecstacy, due to incapacity of satisfactory intellectual expression, since its most conspicuous activity was confined to bodily movements, trances and incoherent utterances. It was necessary as a vehicle for powerful sentiments of the soul that had no other avenue of escape. Then, I thought all that was needed to overcome it was education. But, as the years have come and gone, I have been brought to consider it in a different light. For thirty-five years I have watched its obstinate persistence through the stages of social and intellectual progress which the Negro has undoubtedly made in that period of time. I discover that it survives the encroachments of education and culture. It can not, therefore, be a mere resultant of temporary conditions as I had thought. It seems to me to be an indestructible element of Negro character.

True racial character is ineradicable. There may be injections

or accretions of ideas, notions, and impressions—results of inter-racial association; but these will, for the most part, be modified and reshaped by the ever-controlling force of native character. The Jew, for centuries dwelling in strange lands among strange and unfriendly surroundings, is, in everything essential, still a Jew.

Is there no such thing as distinctive Negro character? Is the Negro race so unlike all other races of mankind that it has nothing about it distinctively racial except in color and physical features? Is he like a mere automaton, with no life or strength in him save what may be infused into him by something else? Or is he, after all this fuss made about him, simply an animate bundle of borrowed notions and old clothes? True it is, he is not the representative of any great idea which has, as yet, concentrated the thought and energy of his race as were the Greek and Romans, or as are the Anglo-Saxons of to-day. The reason is obvious. Environments forbid it. The race has no independent national existence in this country. It forms but a part, and, numerically considered, a very small part of our composite national autonomy. Nevertheless, the Negro possesses traits of character whose brilliancy, like the steady light of a distant star that penetrates the encircling mist, may be seen and known of all men. Dark was this long night of bondage, but when the dawn of liberty crept from the bosom of its low-receding centuries and uplifted the frightful pall, and for the first time shone upon his ebony brow, he was still standing erect with his face turned toward the rising sun. Against demoralizing pressure of powerful adverse influences he has kept alive the principles and aspirations of true manhood. What more than this intense emotional enthusiasm has contributed to these results? Had it not been for this irrepressible and ever-assertive element of his character, the Negro would have degenerated into the depths of a hopeless and irretrievable infidelity. It has kept him in touch with his God, and that means also in touch with the possibilities of his moral, religious and intellectual resurrection.

Education and Christian culture will rob it of its old-time characteristics; but that noble spirit interwoven into the very life-breath of the black man by the hand of his Creator, that has

given to the world musicians, singers, poets, orators, fervid preachers, statesmen and gallant soldiers; given them, too, before freedom loosed their shackles or opened to him the temple of learning, will continue with him as a guardian angel of strenth and hope. Do not try to educate the Negro out of himself. There is of him plenty of rich, natural material for cultivation. Do not try to make him ashamed of himself or his race. An education that disparages self-respect is the wrong kind of an eduaction. Do not try to make him like the white man; if you do, you will attempt to do what God would not attempt, because He could not do it, or would not do it, because He could not attempt it. Take the Negro as God has given him to the world; arouse, draw out, and properly direct the great native forces and powers of his being; open the door of opportunity to him; then loose him and let him go. He may then be like the white man, but he will undoubtedly measure up to God's idea of the true man, and that will be sufficient.

CHAPTER XXV

WHAT IMPROVEMENTS SHOULD BE MADE IN THE RELIGIOUS WORSHIP IN THE CHURCHES

Rev. George R. Waller, D. D., Baltimore, Md.

If ever we are to deport ourselves with reverent decorum, it is when we stand in the presence of th King of kings in His own appointed place of worship. Worship, in the most general sense, is the instinctive recognition and assertion of our divine heirship. It is the uplifting and outgoing of the soul toward the Author and end of his life. It is an evolution of praise, of an involution of grace. Not impression, but expression is its chief object, its characteristic idea. It is the expression to God of the soul's emotions, involving reverence for God through Christ, penitence, faith, lov, joy, gratitude, hope, aspiration and holy desire.

The aspirations of the Godward sense cannot in such a soul be limited to the prescribed functions of certain days and of certain places. Love, casting out all fear, beholds God in the face of Christ, glorifying all life and co-ordinating in the unity of the spirit and in the bonds of peace all times, places, duties, and humble things incident to daily life gleam with the unconsuming fire of new and higher meanings. Worship becomes a permanent state of consciousness. But the term more frequently serves to indicate the concrete expression of religious emotion by the individual. In this, worship and love are alike. . Love may be "a life," involving the entirety of a man's being, and sweeping like a flood, "too full for sound or foam" beneath all his thoughts, but love has its season of demonstration, its resistless movements of the heart's out-pourings, its sacramental hours and deeds wherein the inward passion fulfils itself in outward and visible forms.

The heart of Christ was a temple of perpetual worship. Con-

cerning this permanent attitude towards His Father, He said, "I do always those things that please Him." Yet, He who lived in the constant light of God's face would rise at dawn of day to seek that face in concrete expression among the waking birds upon the mountain side, in the preparation for social worship with His brethren in the Temple and Synagogue. The first requisite, therefore, to improve worship in the churches is an improved life of holiness out of the churches.

With such an improvement, all the seven-fold elements of worship in the service of the churches will blend in symphonic praise to God, through Christ, by the inspiration of the Spirit.

The song will be an outburst of redeemed joy. The Saints will feel that they must sing or the stones will. As well bid the waves of the sea to break silently upon their shores as to attempt to hush the song, like the sound of many waters, from those who know that their Redeemer liveth, and that He shall stand at the latter day upon the earth. The meaningless rhymes of the ignorant and the incomprehensible operatics of the wise will find no place when the worshippers "Sing with the Spirit and the Understanding.."

The Inspired Word. An indefeasible part of Christian worship, will be read with careful preparation by the minister, and received by all as the very word of God.

The Confession. The word of man, the echo of the word of God, will ascend in answer to His revelation, as the smoke of the sacrifice after the descent of the holy fire. "I believed, and therefore I have spoken" will be the key-note of every heart.

The Prayer. The true altar of incense in the Christian ecclasia: will present fragrant gifts of adoration, with the blend of homage, faith, penitence, thanksgiving and intercession. The prayer service, the heart-throb of church life, will receive new impulse; formalism, with its vain repetition, the sound of brass and clank of cymbal, will be heard and feared no more.

The Offering. The human self-oblation, in response to divine self-oblation, will no longer be known as "collection," or "a tax gathering," but as an act of true worship, as love expressing itself

through giving. "The Son of God who loved us and gave Himself up for us; who for our sake became poor, that we, through His poverty, might become rich." Freely ye have received, freely give." These sublime words will furnish the motive for the offering, church debts will be paid, begging will cease, paid entertainments, and "the cooking stove apostacy" will be sent to their own place; the church will be unbound by the cords of Mammon, sinners will be saved at each service and God will be glorified.

The Sermon. The source of that perpetual increment of knowledge, which is fuel for the altar-fire of the intelligent worship, will be intellectual, spiritual and loving, enlisting reason and conscience in reverential approach to God.

The Ordinances. That sacramental element in worship, appealing to the imagination, to the memory, and to the affection, will contribute to Christian worship, an imaginative aspect and an emotional potency which not only perpetuate, but nourishes and stimulates the sense of that which is invisible.

All these seven-fold fundamental elements of Christian worship are found either expressed or in germ in the Apostolic Writings, with a rich and impressive unity.

Blending, as the seven bands of the rainbow, in one radiant symbol of hope, spanning the dispensation of religious worship from the Ascension to the "Parousia;" revealing a substantial agreement of Christian worshippers of every creed. A unity in diversity. The same spirit moving upon human instruments as zephyr upon an Aeolian harp, touching each string according to its nature and pitch, combining numerous variations in major and minor chords, obscure at first, growing stronger and clearer, until finally the whole sacred orchestra shall take it up in one magnificent choral, overcoming all obstacles and breaking through all hidings, in symphonic praise of the immaculate character of our Lord and Savior, Jesus Christ.

WHAT IMPROVEMENTS SHOULD BE MADE IN THE RELIGIOUS WORSHIP IN THE CHURCHES

REV. W. G. PARKS, D. D., Chattanooga, Tenn

The army of Jesus Christ has so much to do with the moral and social, as well as spiritual uplift of our people that any form of religious worship in our churches that is out of harmony with the scriptural idea of devotion will have a tendency to rob the church of the real usefulness for which it was established, and take from it that sacred influence which God intended that it should wield over lost sinners unto whom it has been sent with the divine message of salvation. In quite a number of our churches the real heart service and spiritual worship are retarded by two classes of extremists; one is so anxious to be known as being in possession of the "Old Time Religion" and a "Graveyard Conversion," that he stoops to the ridiculousness of excitement, sensation and hypocrisy. The other class is so anxious to be known as the high-toned, up-to-date Christian, and not classed with the old-fogy crowd, that he makes a sacrifice of all spiritual power, and climbs away up on the ladder of intellectuality and self-righteousness, and thanks God that he is not like other men, and therefore loses the real joy of a true and faithful worshipper of our Lord and Savior, Jesus Christ. Our highest aim as servants of God should be to focus these divided classes at the feet of Jesus, and contend for a regenerated church membership, and a life that is commensurate with the profession that we publicly announce.

God has not sent forth the minnstry as a literary specimen of style and modesty, nor as a forerunner of noise and excitement, but as a Gospel Trumpeter, a firebrand of truth and power to so electrify the heart—and not the emotions of the people—that they will be at all times able to distinguish betwixt the religious worship, the Twentieth Century Literary Society and an old-fashioned Georgia ministrel. The pastor should have some special object in each discourse. Every member of his church should be sent home from each service with some special religious thought, or truth, riveted upon his heart.

The pastor should not attempt to preach from Genesis to Revelations in every sermon, and never conclude without dressing up his flock in long, white robes and golden slippers, with a eulogistic peroration of the once bright-eyed little children who have been dead for five or ten years, but he should preach to them a practical gospel, dealing with their lives as individuals, and, if possible, force them to see that before their feet will ever be able to wear the golden slippers and walk the gold-paved streets of the Heavenly Jerusalem, they must walk the rough roads of obedience, trials and tribulations, wearing the brogans of humility and duty.

The congregations should fill the pews as seekers after the presence and power of the Holy Spirit, with a longing for deep and earnest overflow meetings welling up from their hearts that are filled with love of God. They should worship God with holy reverence, giving themselves into His hands, being prompted by the spirit of regeneration, and not simply by the policy of reformation.

The prayer-meetings should always be attended by all members of the church, both old and young, and should be so conducted as to bring the membership into closer touch with God and with each other. It should not be a place for the exhibition of eloquence and the "holy tone," but a place where the blessings of God, thanksgiving, petitions and confessions are offered, and the spiritual strength renewed. The Bible should especially be used in these meetings, and certain subjects discussed, and the old as well as the young should be convinced that it is impossible for them to grow in grace and in the knowledge of the truth without having a high regard for His word, thus making themselves very familiar with the Book in which all of our duties, both to our God and to our fellow-men, are set forth. The singing, praying, or whatever part is taken in the service should be left to the choice of the individual, but all expressions in prayer made in the nature of lecturing or instructing God should be forever discarded.

What Improvements Should Be Made in Religious Worship in the Churches?

Rev. B. M. Hubbard, D. D.

It is a matter of utter impossibility to suggest or outline all the improvements that should be made in religious worship in the time allotted us to answer this very important question. However, let us prayerfully consider three improvements which I consider first in the catalogue.

1. The lack of spirituality in our churches.

I do not mean a lack of animalism or emotionalism, but an absolute lack of spirituality. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." That is, God is a being of immaterial, unbounded, and invisible nature, without corporeity, and uncircumscribed by space, as every thing material must be. And now, since God is a Spirit in the strictest and the most comprehensive sense of the term, the way, and the only way to worship Him is in spirit and in truth. Our religious worship, therefore, should be intensely spiritual. God does not only invite us, but He demands of us a spiritual worship. There are those who attempt to adore Him through outward, visible representations, as images, etc. This is not spiritual worship, nor indeed can it be. We can not approach the invisible through images. We are exhorted by the Apostle Paul to present our bodies as a living sacrifice, holy, acceptable unto God, which is our reasonable service. In this our spirit, and not so much the physical, is to commune with God. It is the spirit that presents the body as a living sacrifice, and therefore we worship God in the spirit.

2. The lack of intelligent Christian worship.

In attempting to develop this proposition, I desire to say that whereas faith is so very conspicuous in our approaching the invisible, as it is said, no man can come to God, unless he first believes that God exists, yet faith is not blind; the very ground for its existence is reason. God, the All-wise, demands of us intelli-

What Improvements Should be Made in the Religious Worship in the Churches?

REV. J. H. MANLY, D. D., Union, S. C.

Seriousness and system were practiced by the apostles—by Luther, John Wesley—and beyond doubt is enjoyed by a goodly number of the churches to-day. But if it were more universally coveted, doubtless thousands who never attend our religious worship would be blessed, and the influence of Christianity would burst, like the sun, into many dark corners which have never felt its force, and congregations would be refreshed like the shrubbery by the side of the rippling stream, and their voices in congregational singing would be like a Niagara of human voices, the secrets of human hearts would be made manifest, and men, women and children would fall down on their knees and, with their faces suffused in tears, worship God, declaring Him among us indeed.

This improvement in our worship in the churches, as to seriousness and system, also includes our contributions for the cause of God. So many men try to cloak themselves with the plea of inability to give so much. If this is true, then God is unjust, for He certainly did require the Jews to give more than one-tenth, and they prospered then as no other nation under the sun, when they obeyed, and perished, when they withheld—instead of festivals, picnics, excursions or marching up and down the aisles of the church for show, more than the interest involved in the services. We should subscribe every year a certain amount to be paid monthly, according to our ability, for the promotion of God's cause. It should be considered an honor to be associated with the King of Heaven in the distribution of his goods. The lack of system in contributing in our religious worship in the churches is a crime which has paralyzed gospel efforts and deferred the final triumph of the gospel age. But, thank God, this glorious Congress will be the result of brighter days, and, though our cables are not laid, our ships not built, our canals not dug, nor our engines patented, still, thank God, our pictures are painted, our books are written

and our music is set to pipes and strings; not out of a superabundance of wealth, learning and leisure and opportunity have we been able to build our churches, but by the help of God and sympathetic hearts of our friends; and backed by religious economy of our own. Though founded by the Lord Jesus in a cross, we, His servants, have continued the work in want and in weakness. We have had no millions to aid us, therefore our history is one long, terrible struggle with difficulties almost insurmountable. Our churches have been supported principally by laborers, servants and shopkeepers, who have had at the same time upon their shoulders the whole great burden of getting bread for themselves and their families. God only knows the utter meanness which finds expression in our churches, but with more seriousness and system, the day is not far distant when the work of higher qualities of faith and devotion will join hands. A sacred altar and a clean offering will call down Holy fire from heaven. With hearts made pure and garments white, with faces beaming with heaven's own radiance and voices singing with the vibration of God's own tunes, attended by victorious flocks who have adopted for their motto, "Seriousness and System," will ascend the Beulah Heights of perfect love and, amid its overflowing joys, feast on milk and honey, and drink the wine of God's eternal love.

CHAPTER XXVI

IS THE EDUCATED NEGRO ACTIVE IN CHRISTIAN WORK? IF NOT, WHY? WHAT IS THE REMEDY?

MR. JAS. H. THOMPSON, Newark, Del., General Secretary, A. U. M. P. Church.

In dealing with this subject, my line of argument is not to give a positive answer—"No"—to the question. To say that the educated people of our race are not interested in Christian work, and have not already achieved some grand results, such a statement would not be strictly accurate, and would do them an injustice. But are they as thoroughly active as they should be—is their interest in Christian work sufficiently widespread to insure the most abundant results is a matter of great concern.

We hear much talk about the race problem, and many ways are suggested for its solution. If there is such a thing existing as a race problem (and I do not believe there is such a problem in the fullest sense of the word, but admitting there is, according to the arguments advanced supporting this theory), nothing will solve it so quickly as the attainment of the highest national standards along moral, religious, social and intellectual lines. And also, may I add, that industrial training and the accumulation of finances will be indispensable factors in solving the so-called race problem.

Never at any time has there been a greater need of more activity in Christian work than now. The increasing forces of modern evils demonstrate this fact. And it is not a fact that claims the attention of a certain people only, but it is a fact that claims the attention of the nations of the world. There are still existing great social evils that have never been entirely destroyed. Corruption in political affairs is on the increase. And there are now certain evils creeping

into the life of Christian people—members of the church—and they are asking the church to tolerate those evils because, they say, the times demand it.

On the very threshold of the twentieth century we meet this condition of affairs in the life of our people. It is well for us to pause here, look back over the past and consider well its lessons. Then look forward to the future and at once determine to do something that will counteract the influence of modern evils that will in the future, more than in the past, seriously affect our national character.

Are the educated young people of our race well acquainted with these facts? Are they thoroughly aroused with interest coming to the front in Christian work? Vigorously protesting against anything and everything that does not tend to the moral improvement of the race? While they are not doing this as much as desired, yet, after considering what I believe to be some of the causes, I am inclined to make some allowance for this failure. It is quite true and evident to all concerned that if the educated Negro was more active in Christian work there would be more young people's church societies of the various kinds. More Young Men's Christian Associations, Young Women's Associations, Sunday School Associations and other organizations, all engaged as auxiliaries to the church in Christian work. And the membership of these societies, numbering now probably a few thousand, would soon reach a million or more faithful workers.

Is the educated Negro active in Christian work? If not, why? This question implies a lack of activity and naturally leads to a consideration of the cause. Surely some cause can be shown for lack of interest and activity in a work so needful for the uplifting of mankind. To my mind the cause is this: that those in the church who are engaged in Christian work, and who know, as they should, the need of educated workers have not made a strong and earnest appeal to the young men and women who, by education, are so eminently fitted to become co-workers with them. They allow them, with this need apparent, to go out of the various institutions of learning and industrial training without endeavoring in some way

to direct their attention to Christian activities. Naturally their qualifications and aspirations lead them into fields of labor beneficial to themselves and race progress. This is right and at it should be, but their service is needed, and should be earnestly sought and enlisteded (if possible) in Christian work.

Now, what is the remedy, that interest and activity may be increased so as to obtain the best results possible? I suggest, as a first remedy, that those in the church and other organizations now engaged in Christian work make a strong, earnest appeal to the educated Negro to co-operate with them in this work. Especially should the church endeavor to secure them within its fold; and, if they are not Christians, win them for Christ. Assure them that the Master has need of their service. The call is made to them, in His vineyard there is beautiful work for all. Let the organization of young people's church societies, associations, leagues, unions, guilds, King's Daughters and brotherhoods continue. Make the work and service of these so attractive and of such a literary character that the educated young people will be drawn into them and find something to do worthy of the employment of their best abilities. In the various schools and colleges there always are some instructors who are Christian men and women interested in, and also engaged in, Christian enterprises; let these instructors help win their pupils for Christ and the church.

Is the Educated Negro Engaged in Christian Work? If Not, Why? What is the Remedy?

REV. JAS. E. MASON, D. D., Rochester, N. Y.

During the latter half of the nineteenth century there was a great desire from the pews of the Negro churches of America for an educated ministry. The demand emanated from the earnest and laudable desire of the laity to elevate the intellectual standard of the pulpit, and was supported by the encouragement given it by the self-sacrificing advocates of the gospel of Jesus Christ.

Yes, many of the educated Negroes are engaged in Christian work. Their work is to be found, not in the pulpit only, but also in the Sunday School, the class room of the church, the young people's societies and in all of the various auxiliaries of the church. They are also conspicuous for their presence in the class rooms of institutions of learning of all grades, from the kindergarten and primary to the collegiate and seminarial. As Christian workers, their influence is indeed far-reaching, and permeates every stratum of society.

On the other hand, there are many educated Negroes who are not engaged in work which may be distinctly classed as "Christian," further than that their labors receive the sanction of civilization, as a means of securing a livelihood. They are expending no appreciable amount of energy or time in a manner calculated to improve the religious staus of themselves or those with whom they associate. As a consequence, a stupendous amount of potential force is diverted from the channel of true Christianity, where it would be of incalculable value as a factor making for race elevation.

It is a lamentable fact, the importance of which has been altogether too lightly estimated, that large numbers of our educated young people are gravitating away from the church, away from the ennobling influence of pious fathers and mothers, away from the protection of Christian homes into the maelstrom of social disorders and contaminating vices which are the deplorable concomitants of modern civilization.

The cause of this unfortunate phase of our racial life is undoubtedly due in a great measure to the popular desire of our youths to forsake the rural for the urban districts. The congested condition of many of the larger cities is woefully productive of pernicious influences, and, like the deadly upas tree, blasts, blights and poisons all who take refuge within the range of its seductive influence. Again, monetary considerations: This is an age when people are impelled forward in quest of the "almighty dollar." More and more money is becoming an effective potentiality. Everybody and everything seem to be somewhat influenced by it. In consequence,

many are sacrificing everything else to obtain it, and the vocations of many are preventives to Christian activities.

Another reason why our young people are so easily divorced from the church is the lack of early doctrinal training. We are too much inclined to think that children can not comprehend religious truth, and we permit their juvenile minds to become impregnated with irreligious ideas to such an extent that when they reach the age of accountability they have no taste nor desire for religion. Our churches and Sunday Schools should revolutionize their practices along this line, and indoctrinate the children so that they may learn to remember their Creator in the days of their youth, ere the evil days approach and they shall say, as unfortunately myriads are saying to-day, that there is no pleasure for them in the church of God.

The remedy for this deplorable state of affairs is to be discovered, as I have already indicated, within the borders of the church. The prayed and lived by those who profess to be "Soldiers of the Cross and followers of the Lamb." The men in the pulpit, the teachers in the Sunday Schools, and all other influential persons must concentrate their efforts upon the evangelization of those around them. Good precepts are excellent, but they are confessedly inferior to good examples. Let us strive to be living epistles that may be seen and read by all men.

Is the Educated Negro Active in Church Work? If Not, Why? What is the Remedy?

Rev. B. Joseih Bolding, D. D., Editor, "Varick Endeavorer," Washington, D. C.

That the educated Negro is not active in church work can not be gainsaid. They are active in society and often lead movements in its interest. They become exceedingly active when any important event is to occur, and they have an opportunity to shine and display themselves. The educated Negro gives a very little of his

time to active church work. There seems a burning desire in our young people to withdraw from the church circles. Some claim that church life is not up to the proper standard. How can we bring it up to the proper place? We can not do this by withdrawing and standing off criticising. Put your intelligence into the church, and, if she is down, assist her to rise. It is all nonsense for young people to run from church to church; make your church the ideal church. Every educated Negro has a grave and important responsibility thrust on him; that is. he is expected to become a factor in moulding public sentiment and shaping the destiny of his race. This evil of inactivity—for it is an evil—in church work by our educated young people is growing, and is not confined to young people of any particular section of the country; they seem to think that because the bulk in the church is of the ignorant class that they must isolate themselves from active work. One has said that "a little leaven leavens the whole lump." Education is but a means to an end, and it does not mean isolation, but activity. By activity in church work we mean readiness and willingness, according to their various powers, to respond in a helpful way to the solicitations of their pastors in maintaining the highest degree of efficiency in doing the Lord's work in the particular part of the vineyard wherein their lot is cast.

It is the concensus of opinion that our educated young people do not allow their talents to be used for the Blessed Master's cause. And a great many preachers become afraid of some intelligent layman and pick and pick on him until he gives up and leaves the church, vowing never to be an active worker.

Increase of worldliness in the church is a barrier to successful effort. Every man is striving for the mastery and to acquire reputation and wealth. The material advancement seems to take precedence over every other thing in the world. The majority of these young people know nothing of the spiritual force in the church. Now, we have attempted to tell why the educated Negro is inactive. You instinctively ask us what is the remedy?

1. Parental training. Good, Christian mothers who instill the principles of virtue and Christianity into the child. A great many

of the evils that society is heir to come from defective home training. The education of a child should be, and is, commenced before it is born.

2. Clear-cut, Christian, moral leadership in the Negro pulpits. Men who are character-builders and destiny-moulders. It is essential that the ministry be good men, intelligent, consecrated and filled with the importance of his mission and the magnitude of his influence.

Lastly, to make educated men and women active in church work you must have a true service. The church is a spiritual institution and therefore we should endeavor to deepen this spiritual life. The only remedy to create activity in church work, not only for educated Negroes but for all people, is to have more of the Christ spirit. No one will have a love for active church work until they have been touched by the spirit of God. The reason men will not do work in the church is that they have not the real spirit of Christ in them. Not until the true idea of God and the real meaning of religion is understood will the educated Negro become an active factor in church work.

Therefore we claim that the educated Negro is inactive in church work and the tendency of them is to make a little world outside of the church, thereby taking away from our race the intellectual strength which is so essential to the perpetuity of the church and the widening of the influence of Christianity among Negroes in this country. Let the educated Negro put his strength into the church, for the Negro church is the greatest force for good among our race and is the only institution that really reaches the masses of our people. Teachers, preachers and race leaders, let us do all in our power to lead these minds to the true idea of the church, and how the educated Negro can contribute to the moral, intellectual and financial advancement of our race.

Are the Educated Young People Active in Christian Work? If Not, Why? What is the Remedy?

J. R. E. Lee, A. B., Professor Mathematics, Tuskegee, Ala.

We have attempted to communicate with twenty different institutions of learning for our people in ten different Southern States. This question was sent out to these institutions: "What per cent. of your graduates are active in Christian work?" To this question we have had various answers, but in no case has the percentage been below 75 per cent. Six of the institutions we have not heard from. Four replied that 75 per cent. of their graduates were active in Christian work. One replied 85 per cent. Seven gave 90 per cent. Thus making the average among these fourteen institutions 86 per cent. This report, while not absolutely accurate, is approximately correct, and most assuredly encouraging. To feel that 86 per cent. of the learned young men and women are bending their lives for Christian service, that God and humanity have the marshaling of 86 per cent. while the devil handles only 14 per cent. gives us courage and hope. These 14 per cent. seem too many, and in truth they are, and yet they are just enough perhaps to keep the 86 per cent. from settling down to self-satisfaction and inactivity.

Why are not more of such people active? Why not a greater per cent.? Why not 100 per cent.? This question is perhaps as difficult as the other, and yet it is probable that we can come upon some of the causes. First of all, it is to be feared that the loss of this 14 per cent. can be partially laid at the door of parents. A failure to emphasize Christianity in the home life may and is likely to cost any family a wicked son or daughter. The neglect of the daily Bible reading and the old-fashioned, "back date" family prayer have cost many a family and the race and heaven many a soul. The Christian school can not often recover the loss of family neglect. The christian school, the christian teacher, can do much, but they can not fill the place of christian mothers, christian fathers and family consecration.

A second cause of the loss of this 14 per cent., we fear, falls at

the door of the teacher. In public school life the child should have nothing less than a consecrated Christian teacher. Not a teacher who is proud of the baneful school law which excludes the Bible from our schools, but a teacher who will have Christ in the school whether He is admitted or excluded by law. God is a spirit, and a spirit can not be excluded from the school room where there is a christian teacher. The letter may be kept out, but the true teacher will exhibit Christ in all things. How many teachers are happy in the thought that no religious teaching is allowed? Such teachers cost us a part of this 14 per cent. For after the pupil has passed the public school career he is often beyond the academy and college's power of redemption.

We must go farther in the blame for this 14 per cent. loss. Too many of our higher institutions of learning are contented to have un-Christian or indifferent Christians as teachers. Whether these schools be sectarian or non-sectarian, we feel that no man or woman who is not a Christian of some persuasion should have the honor of constituting a part of the teaching force. Young men and women follow the example of their teachers. Indifference begets indifference, ungodliness begets ungodliness. Again I repeat, teachers of the higher institutions, the un-Christian teachers, must lay a portion of this loss at their doors.

A third cause of this loss is most assuredly the result of the lack of emphasis upon Christianity even where the teachers may be all Christians. The school faculty gets its heart set upon the accomplishment of secular objects. All forces are turned to the material, and the lack of emphasis upon the spiritual is the result, and a second result is graduates who are inactive in Christianity.

One other cause comes to us here in this connection. This is, the wrong conception of prosperity. The thought is cherished that money without godliness and character is prosperity. That ability to live in one's self amid luxury is prosperity and thus, many go out to accumulate—which in itself is to be commended—but to accumulate at the sacrifice of a life which will influence men for better moral standards. The age in which we live is a material age, and the rush in sympathy with this material tendency causes some

of the loss of this 14 per cent. There are those who have taken occasion to say in ridicule that the Negro has been singing all of these years "You May Have All the World, Give Me Jesus." Those who have employed this method of ridicule have been either ignorant of the song or deceivers. First of all, the song is sung to all the living and not to the white people. Again it reads, "When I come to die, you (the living) may have all the world, but give me Jesus." While I should contend that one should have Jesus before he comes to die; yet what more can a millionaire sing at death than "You (the living) may have all the world, give me Jesus."

Since 86 per cent. of the graduates are active in Christian work. let us be hopeful and rejoice. And since the loss of 14 per cent. is due, in a degree, to the neglect in home life, let the young man or woman who starts out in family life be sure that he is never too busy to read the Holy Scriptures and bow around the family altar for morning devotion.

Is the Educated Negro Active in Christian Work? If Not, Why Not? What is the Remedy?

PROF. R. M. CAVERS, A. B., Helena, Ark.

In order to discuss the subject intelligently, we must decide (1) what we mean by active in Christian work, (2) what we mean by Christian work, (3) of whom we are speaking when we say educated Negro. (1) We mean consistent devotion and faithfulness to religious obligation, a regular co-operation in church services, missionary liberality, activity in leading young people's societies, prayer meetings, serving on church committees, etc. (2) Christian work means work for Christ, and, I would add, through organized Christian agencies. (3) By educated Negroes we mean those Negroes who have acquired a higher secondary education, who have improved their educational opportunities. Crabb says: "Good education makes one really good."

Most Negro graduates come from Christian schools, and those who receive no more than a higher public school training are for the most part regular attendants upon some Christian services, and those who belong to the church are proportionately active to general environment and the numbers and other condition of all classes. According to official statistics, more than one-third of the Negroes in the country are active members of churches, and 40 per cent. of them can read and write. Less than one-third of the whites are active in churches. There are one hundred and sixty-odd high schools and colleges devoted to the education of the Negro, and the majority of these have some Christian training for the students. If the so-called educated Negroes are not in a considerable degree active in Christian work, then they are not really educated. Education goes hand in hand with Christianity and civilization hand in hand with Christianity. The lawyer, doctor or teacher among us who holds himself far apart from Christian work and Christian interests is fast becoming unpopular everywhere, for most of the Negroes have learned that Christian education is the lever by which the Negro race will be raised to the highest standard in all the walks of life.

As truly as there are some educated Negroes who are active in Christian work, there are some who are inactive. None are as active as they should be, and there are several means by which the inactive ones may be enlisted in the work of the Master and the others may be stimulated to greater activity. Many of the leaders in local churches among the colored people have held their positions ever since the reconstruction period, ever since the churches were organized, and consequently some of the younger people who have been educated have failed to find work which they could do in the churches. This failure may be due to the young people's false conception of the circumstances or the neglect of duty on the part of the older ones.

Is the Educated Negro Active in Christian Work? If Not, Why? What is the Remedy?

REV. M. J. NAYLOR, B. D., Lynchburg, Va.

The wisdom of carefully considering such a proposition as the theme presents becomes apparent upon a mere cursory study of the philosophy of human progress. Among the first principles of which is the fact that, apart from exterior forces, the strongest and wisest among men determine the trend of human evolution. This question, therefore, is vital because it is basic; for, if education tends to strengthen, and is to be desired to make one wise, then the question becomes important, as to whether the strongest and wisest among us are using their opportunity to give such direction to our racial development as to make us a fixture in the constellation of the races of the earth.

Christianity is the embodiment of those fundamental principles and teachings, a faithful adherence to which gives stability to any institution. But the fact must not be overlooked that a work may be essentially Christian and still lack wise direction. Perhaps at no point has the race suffered more than at this. For many of those who wrought in the past have had "a zeal of God, but not according to knowledge." Their work must be done over again by others whose zeal and consecration are no less, but whose skill is infinitely superior.

This work has its peculiar difficulties, for it has become proverbial among mechanics that to repair an old structure is more troublesome than to build a new one. Are the educated Negroes engaged in these repairs? is the question before us. My answer is paradoxical—no and yes. If by the term "educated" is meant those who have completed the curriculum of the schools, no. If it is to be understood in the larger sense—mental, moral and spiritual—yes. Otherwise, the definition itself of education in the larger sense would be self-contradictory.

What is education in this sense? Mr. Webster of Fryeburg Academy speaks of it thus: "The attainment of knowledge does not comprise all that is contained in the larger term, education.

the feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be inspired, a profound religious feeling is to be instilled, and a pure morality inculcated under all circumstances." No man can fill the requirements of this definition; that is, be thoroughly moral, inspired by true and worthy motives and profoundly religious, and still be indifferent to Christian work.

Again, if the concensus of popular opinion as well as practice respecting the employment of Negroes themselves as an indispensable means for their best educational development be correct, then the fact of the unprecedented progress of the Negro mentally, morally and religiously during the past generation must be largely due to the part he has played in his own advancement. Besides, if the educated Negro is not active in Christian work, but is rather leaving this work to the ignorant zealot, then we have before us the dark, sad picture of a race pregnant with splendid possibilities settling down into a condition of error and superstition that presages a brief career and shameful extermination.

Education includes the mastery of the science of self-restraint, as well as a familiar knowledge of the proper motives; and all this is to be found only in the decalogue given by Moses and the gospels given by Jesus Christ. The foregoing anticipates the remedy. If the defective education is due to the incapacity of the pupil, the past is irreparable; but the future might be improved; if, in no other way, by legal enactment, making it a crime for two fools to marry. If it lay at the door of incompetent teachers, a more rigid and comprehensive examination should be adopted as a condition of employment. If the curriculum is at fault, which most of them are, and will remain till we have more Bible instruction in the schools of the country, then recast the curriculum, seeing especially to it that so much moral training as pertains to the two great laws of love to God and love to man occupy the first place in our educational scheme.

Whether in the higher institutions of learning or in the common school grades, it should be insisted upon that the moral law take its place along with the drill upon the Multiplication Tables, and

the measurements of the school room. The step from integer, with which the first principles of mathematics deal entirely, to integrity, its derivitive, which means wholeness and completeness of character, is indeed short; and if the suggestion here that mathematics and morals, the backbone of a liberal education, are to go hand in hand be carried to its logical conclusion, the schools that educate our youth to-day can not fail to yield a product whose fidelity to the Christian elevation of the race will make forever obsolete the question: "Is the Educated Negro Active in Christian Work?" If Not, Why? What is the Remedy?"

CHAPTER XXVII

PERSONAL EVANGELISM OR DAILY SOUL-WINNING

By Rev. C. H. Morgan, Ph. D., Chicago.

One age and period of the church differs from another as respects the conditions of winning men to Christ. Certain periods have been marked by large public assemblages in which many have been brought to decision and converted. The present time is one in which this method is apparently not so successful, and in which the emphasis is laid perhaps as never before upon the individual believer working to win other individual souls to accept Christ. One great advantage of this method is that it can be carried on by every Christian every day and everywhere. "Personal Evangelism" has become a chief watchword of the young people's forward movement. I pray that I may be able to show the members of this vast Congress, and the mighty hosts of which you are in some sense the leaders, that this form of work has splendid points in its favor, and to suggest the conditions by which it may have marvelous range and power.

1. Personal evangelism is in accordance with the inmost genius of Christianity.

Christ's religion is one of personal relation. Take out of it this factor and it would lose three-fourths of its attractive influence in drawing and holding men. Its great truths and principles would remain, but the abstract truth, however Divine and eternal, can not hold the masses. They need to come into warm and feeling touch with a living person. Therefore, Christ presented Himself to men. "Come unto me," "He that hath the Son hath life," "I have called you friends," "As the Father hath loved me, so have I loved you." In these and like words we have revealed the secret of Christ's power. Every individual soul is evangelized by coming to know and love the living Christ.

2. Personal evangelism is in line with the foremost manly methods of the modern world.

I use the word "manly" with a purpose. Some may imagine that this plan of reaching men, one by one, in the daily contacts of life is far less grand and inspiring than to sway great audiences by the tongue of eloquence, that it is a method that humble women workers might practice, but not the strongest men.

3. Personal evangelism has engaged the devoted service of many of the most eminent masters of spiritual thought and effort.

Among the remarkable pastors of the closing years of the nineteenth century was Dr. J. O. Peck. During twenty-five years it is thought that the accessions to his churches year by year were not less than two hundred.

D. L. Moody's great career as a soul-winner began in those early years in Chicago, when he cherished a fixed purpose and habit to converse with at least one soul every day in the interests of that soul's salvation. And this passion to meet and win the individual

4. Personal evangelism requires living possession of the Word of God and the baptism or anointing of the Holy Spirit.

5. Personal evangelism calls for the highest exhibition of wisdom, tact and persistence.

6. Personal evangelism has a place for all possessions, talents, thousand, five dollars ten thousand.

CHAPTER XXVIII

THE BIBLE IN THE SOLUTION OF THE RACE PROBLEM

REV. C. H. CLAIBORNE, Wadley, Ga.

If you would elevate a race in art, literature, science, morality and true religion, the Bible is the preferred literature to be chosen for a text book, because its wielding influence in making a race great has been evident to the civilized world. It contains more strains than can be found in any other book printed. Sir Isaac Newton said: "We account the Scriptures of God to be the most sublime philosophy." John Milton said: "There are no songs compared to the songs of Zion, no orations equal to those of the Prophets, and no politics equal to those which the Scriptures teach."

If you wish to make a correct interpretation of the Scriptures, it is necessary first to become acquainted with the spiritual life, without which it is not possible to rightly understand its teachings, though it is simplicity itself, so plain that children understand it sufficiently to lay hold of its true meaning and claim God.

We are told that God was 1,600 years preparing this wonderful book, engaging the time and service of thirty-six writers of ability to serve as authors, After spending so much valuable time in the efforts of all civilized people to search, read and study it, for it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

I wish to repeat some particulars regarding the great work being accomplished by the American Bible Society of New Yorl. City. Rev. Dr. Gillman says: "They chose the word American to indicate not a restriction of their labors,

but the source of its emanation." This Society, organized 86 years ago, has had but one great object in view, namely, to encourage a wider distribution of the Holy Scriptures, holding firmly to the position that while there may be doubtful interpretations set forth by different schools, and different theories as to the way the Scriptures are to be used, it will not for a moment be questioned that all Protestant denominations at least will agree in circulating that English text of phrase and diction which is so embedded in English literature and life, which had so much to do in molding the character of Anglo-Saxon people from the days of Tyndale and Coverdale, and which has held its place so tenaciously since 1611. So the aim of the society has not been to interpret but to circulate, not to explain but to distribute, to provide the Scriptures and the Scriptures alone in the largest variety and at the lowest prices.

During the first year of its existence the receipts of the society amounted to $37,779, and its issue was 6,410 volumes. In the eighty-fourth year of its existence the receipts were $248,904, and its issues exceeded 1,250,000 volumes. In 84 years this society has circulated over 67,000,000 volumes of Scriptures in one hundred languages, including European, Asiatic, African, Oceanic and American tongues. It supplies cities, home and foreign missions of all denominations, also Sunday-schools, emigrants, miners, the poor and neglected in cities and isolated regions, who otherwise would be deprived of God's word. It supplies the brave men of our army and navy, and through its auxiliaries the inmates of hospitals, prisons, penitentiaries and many other institutions. The cardinal principle of the society, then, is to get the Scriptures into the hands of the people at as low a price as possible. While securing the best possible workmanship and materials, they have sold the books at uniform prices throughout the land without regard to profit.

Special consideration has been given to various classes of men. Provision has been made for the blind by books in embossed type, to be read by finger tips alone. For American Indians, as a temporal provision, the Scriptures have been printed in Dakota,

Cherokee, Muskogee and other tongues, that the sons of the forest might not fail of the life to come through ignorance of the language which must sooner or later take the place of aboriginal dialects. For families of emigrants, special editions have been printed, containing in parallel columns, French, German, Italian and other languages with the English, that they might more easily acquire a knowledge of the speech of their foster land become the sooner identified with the people of this great republic.

Part IV

Moral and Social Reform Questions Among the Race

CHAPTER XXIX

SOCIAL STATUS AND NEEDS OF THE COLORED WOMAN

Miss Mary A. Lynch. Livingston College, Salisbury, N. C.

The many-sided woman question has invaded all realms, even those where crowns are worn. Never before in history were so many of the world's chief rulers women. For more than sixty years Victoria of England was queen of the greatest nations on the earth. In all the line of English history only two epochs have had a gracious queen's reign, the Elizabethan and the Victorian ages. Then there was the reign of the good Queen Anne. Surely these facts have high significance in heping to work out a solution of one of the mightiest problems of our time—woman in government.

The Colored woman has awakened to her responsibility and realizes that she is a factor in the world's civilization and in the race's progress. Her ability to discuss logically and philosophically the most complex questions of the day, and to fully grasp their bearing upon church and state is no longer in doubt. In the religious and philanthropic world she plays a prominent part. Statistics show that women in general compose more than two-thirds of the church members of the world, and we think the proportion of women church-goers is even greater.

How is it in your churches, Sabbath-schools and all religious organizations at home? Who compose the membership of these bodies, and furnish the greater part of the spiritual, financial and other material necessary to success? I am deeply interested in whatever concerns woman, and want to see statistics carefully and periodically compiled on the social status of the sex in general and particularly as relates to the Negro woman. The reform movements among woman to-day are showing them capable of doing a powerful work to make the state, the church and the home more happy and more holy.

Hundreds of our women are engaged in the work of the King's Daughters, a society 200,000 strong, and the majority of the workers in the Young People's Society of Christian Endeavor are women. The same is true of the Epworth League, seventy-five thousand of whom are Negroes. In the educational world it is a fact that ninety per cent. of the school teachers are women: over two hundred colleges and now over four hundred thousand women students. This includes both races, but a handsome percentage of these are Negro young women. Long service in this important calling has naturally brought efficiency.

I have been thinking for a long time about the parallel of prejudice between the races and the sexes. I have been strikingly impressed that just as the Negro race has for so many years suffered oppression at the hands of the Anglo-Saxon, because of years of advancement on the part of the latter, so has woman ever since God said: "It is not good for man to be alone; I will make a helpmeet for him," been oppressed and circumscribed, and it must be upon the principle which seems to obtain in the world, that the strong shall oppress the weak. But I am happy that woman herself, the only one who can break down this sex prejudice, is doing so by showing herself capable of doing many things which her noble brother does. The time is fast coming when the sex is no longer to be judged by the weakest woman in it, but by woman's general ability when given a fair showing with man.

The strongest point in favor of woman's capacity is the manner in which she has filled her special sphere to which God has divinely

called her the home. The efficiency with which she has molded within its sacred walls the character of the statesmen who have legislated for the world, the clergymen who have evangelized the world, the educators who have taught the world, the professional men and women who have filled thir respective callings and the women who have mothered the world. Women have been the civilizers of mankind, for says Emerson,"Civilization is the power of good women." It was also he who said also that "woman is the best index of the coming hour."

There is the awakened woman to-day who yearns to vote against the saloon, the gambling house, the den of vice and all the corruptions of politics. She is clear in her mind that no one has one regret to set these degrading along the street in nearness to her home, to offer temptation to her children.

But we rejoice that sentiment is fast making in favor of the freedom, the time is fast hastening for woman, and more homelike for humanity.

WHAT IMPROVEMENTS ARE NECESSARY IN THE HOME LIFE OF THE NEGRO

Rev. G. L. B. Blackwell, A. M., D. D., General Secretary of the A. M. E. Zion Church.

It is ancient, as well as proverbial, that thue foundation of all government rests in the home of the citizens. This does not mean simply the home of the educated and ruling classes, but from the humblest citizen in his rural cabin to the chief ruler of the land in his palacial residence, the embryonic seed of government generates, germinates and produces in a state of government commensurate with the predominant type of the homes represented. This is especially true in a republic. Just so far as the high ideals of honor, virtue, economy, justice and truth are emphasized and inculcated in the minds of the youth around the hearth-stone

lived out in the homes of the home makers, thus far will the government of the state rise, and no higher. If the majority of the citizens are ignorant and vicious, then will the government be corrupt; then will the iron heel of an educated and bigoted minority—made so through the knowledge of superior environment and attainment—be set upon the necks of this ignorant mass, and then will ensue constant and bitter strife between these opposing elements—profligacy versus morality, ignorance versus enlightment, prodigality versus economy—and there is no question of the outcome. The enlightened mind that can solve the vexed problems, that can consecrate the forces which build empires and plant governments, will always find a way to overrule and keep under subjection the ignorant masses.

In thus drawing the picture of the basic principles of the ideal home, we hope to be better able to show the improvements that are necessary in the home life of the Negro. Before there can be any improvement in the present situation, there must first be created a dissatisfaction with present conditions and a desire for improvement. There must be set up a standard, and an ambition instilled to reach that standard.

The long years of oppression and servitude that blotted out every vestige of home life and simply herded the human chattel as so many dumb brutes, that their passions might have full sway and thus increase their number and value, has left its stamp upon the race that will take long years to totally eradicate. That so much of the love of home and all that goes to make home as perfect as it now is, obtains, is remarkable in the history of the nations. We cannot very well measure the heights we have attained, save by the depths from which we have risen, and when this is done, the pessimist's carping will be forever silenced.

But as we look at present conditions and view the situation from every conceivable attitude, we can readily see that only a few have grasped the idea of a home in all that contributes to make it the ideal spot on earth, while the great majority still content themselves with a migratory life in rented houses in the most congested parts of the city, where poor drainage and worse ven-

tilation all contribute to the unhealthy conditions that surround them; and in the country, renting farms, trying to make up in quantity what is lacking in quality, scraping over twenty or thirty acres instead of cultivating ten. The first thing to do is to get a home; buy it; own it. Get the best that can be had. Don't be satisfied with renting.

There is a better opportunity in the South to-day for the colored man to own his home and become independent than has ever before been presented in the history of his freedom. With the establishment of the cotton factories in the South, the poor whites from the country abandoned their farms and those they rented, and flocked to the cities to work in the factories, leaving the farms in hundreds of instances without a tenant. This is the opportunity of his life for the Negro. Let him possess himself of those deserted farms, make them pay for themselves, and in a few years thousands of our people will be independent where they are now little more than beggars. There is not a happier and more independent life than that of a farmer.

The Negro should have one home, one fireside, one family altar. It is true that the old regime endorsed and encouraged plurality of wives, but now all men everywhere should "forsake all other" and cleave to the wife of his bosom. There is no surer indication of the disintegration of a nation than when there is a laxity of fidelity in the home. Look back in the annals of history and you will find the statement verified. A man should respect the sanctity of another's home with the same feelings of respect as he would demand for his own, for the protection of his own wife or daughter; and whether he realizes it or not, with the same measure he metes, he will be measured to him again. The responsibility of mutual harmony rests with equal weight on both husband and wife. If the wife should always wear a cheerful countenance, and meet the husband with a smile, he should also appreciate her endeavors to please him, and give her those little manly and kind attentions that were so pleasant and conducive to happiness before marriage. But if he spends all of his time in the society of others and expects to meet a smile on his return, he is greatly

mistaken. Let the husband make his wife feel that she is the first woman in the world, and let the wife make her husband feel that he is the only man in the world, and when this mutual admiration society gets into full blast there is nothing that can add much more to the happiness of home.

CHAPTER XXX

THE EFFECT OF SECRET AND BENEVOLENT SOCIETIES UPON THE LIFE OF THE RACE

REV. J. A. BRAY, A. B., Athens, Ga.

These societies are great brotherhoods, mighty in their cohesive power, large as to numerical strength, strong in influence, and rich in results. They are but the result of man's social instinct, which not only leads individuals to associate with each other, but leads them to associate for the purpose of mutual protection and helpfulness. These secret and benevolent societies are great ducts or avenues crossing each other, honeycombing the mass of the race, and ramifying the race structure so that any directed influence may reach every atom of the race composition in however remote a corner. They reach city, town, village, and country, comprehending in their membership men of all ranks of society, of all religious persuasions, of all conditions of wealth anl poverty, of all degrees of ignorance and knowledge, of all political views, thus furnishing a common ground upon which all may stand and realize the great principle of the "brotherhood of man." A close observation of the extensiveness, operation and helpfulness tells a tale to be listened to, and unfolds necessary results upon the race that must be respected—sneeds and even scorns to the contrary. The purely benevolent societies are more or less local and indpendnt, and their statistics are difficult to obtain. The tatistics upon which the ventures of this paper are based are from the leading secret and benevolent societies of the State of Georgia, and human nature being everywhere the same, I estimate upon this for the United States. There are principally four of these orders in Georgia, "The Grand United Order of Odd Fellows," "The Ancient, Free and Accepted Masons." There is another more or less successful one known as

"The Independent Benevolent Order," and some few others of little importance.

I note that there are a great many individual benevolent societies established for specific purposes in their respective communities. When it is known that the adult membership of these principal secret and benevolent societies in Georgia is 25,000, and a reasonable estimate will put the whole number of adult male membership at 28,000, or twelve and a half per cent. of the whole population, one might look for some startling results. If this proportion holds true, it means that there are in the United States 252,000 male members of secret and benevolent orders.

The first effect to be noticed is FINANCIAL EFFECT.

Under the regular financial system which obtains in all these orders requiring an initiation fee varying from one to fifteen dollars per member, and annual dues of from one dollar and a half to nine dollars per member, after deducting all money for current expenses and benevolences, the value of the property of these associations in Georgia is $260,000, and a cash balance in their treasuries of $50,000, making a total of $310,000, the proportion holding true for the United States, the amount will be $2,790,000.

Some have halls and business and benevolent enterprises. One of these societies not named above, and outside of Georgia, owns and operates a creditable bank, whose dividends indicate a profitable business. This wealth owned in common in these several communities cannot but have a wholesome effect upon the membership population at large, in addition to which the business and financial managers are being trained for larger services. Through such combined efforts the days of "Jim Crow Carism" may be numbered.

The second to be attended is THE BENEVOLENT EFFECT.

The vast amount of suffering in the race, arising from the condition of ignorance and poverty, reveals the need of stirring to action the benevolent feelings of the race. Those feelings that spring from the fountain of life and sympathy, and expend themselves in helping the weak and lending succor to the needy are more in demand among a race individually weak.

These societies are doing the Samaritan act, while Priests and Levites, with Pharisaical pride, pass by on the other side. Their benevolences are directed in five channels—widows, orphans, care of sick, burial of dead and special donations. During the past year these donations and benevolences reached the sum of $33,000 cash out of the treasuries, besides the labor and toil in caring for the sick.

Among the poor there are small insurance companies doing business according to the ability of the stock and policy-holders, guaranteeing medical service, attendance while sick, a decent burial, and small aid to family. The care of sick during the past year was at a cost of $14,500, while the cost of the burial of the dead was at a cost of $13,000 in Georgia.

The third is the MORAL EFFECT.

The moral effect of these societies deserves a more than passing notice, morality being the basis on which all permanent individual and racial character must rest. The moral requirements of these societies are such that no one addicted to immoral practices is admitted as a member, such being known.

1. The curse of drunkenness and other evil habits of intemperance, such as obtain among the less reputable of the race are as successfully reached, if not more so, by these orders than by any other institutions in our midst.

2. They execute crimes and criminals upon the same scaffold, and with an equal determination they blot out both from their membership. We support no organizations that oppose more vehemently the commission of crime and shut out criminals more thoroughly. Obedience to the laws of the land and respect for order is a cardinal doctrine preached and a practical course pursued.

3. Petty lawsuits that are sapping the race of much of its financial blood are generally discouraged, and among the membership prohibited, differences being submitted to an arbitration committee, and effort made to settle them amicably.

The fourth is the RELIGIOUS EFFECT.

From a religious point of view, these societies are religion con-

crete and incarnate, loving a brother following the Savior, they are religion at work, answering the question, "What must I do to be saved?" pointing to the words of Jesus, "I was hungry and you gave me meat, I was thirsty and you gave me drink, a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me," they are the laity zealously applying the pastor's precept in the Sabbath sermon, holding to salvation by faith," but remembering the words of St. James, "Faith without works is dead," which is a very fruitful doctrine among a people whose religious zeal is more often spent in tears, shouts and regrets, and stands with outstretched hand to receive, forgetting the "freely ye have received, freely give."

CHAPTER XXXI

TO WHAT EXTENT IS CRIME INCREASING AMONG THE NEGROES, AND WHAT IS THE REMEDY?

REV. ROBERT E. JONES, M. A., D. D.

Is there an increase in crime?

While statistics at best are none too trustworthy, we cannot enter into this discussion legitimately without looking at a few figures. You can prove anything, however, by statistics.

Nevertheless, let us study the following:

In Philadelphia, in 1888, the total male arrests were 41,305; of these 2,340 were colored. There were 6,650 women, and of these 570 were colored. In 1894 the Negro criminal arrests among the males had increased from 2,340 to 3,856. The general increase for that time was 36.78, while increase of Negro male arrests was 64.78. In Chicago between 1880-90 the general increase of crime was 164.29, while the Negro increase was 378.28. But the Negro population in that time had also increased 111 per cent.

Four propositions are laid down with reference to Negro criminality by those who take an adverse view:

First. "The Negro element is the most criminal of our population." What else can we expect? His training for 250 years had prepared him to be of all men vicious, with little or no regard for the person and property of others. Set free open-handed, he has maintained his existence, and yet there are no orphan asylums, houses of refuge, Young Men's Christian Association buildings, reformatories, none of the methods for the prevention of crime, save the public schools and institutions and churches established by philanthropy. And yet, the Negro is not a professional criminal.

Second. It is charged that "the Negro is more criminal as a free man than he was as a slave." But he had no responsibilities as a slave; little or no standard of ethics. Certainly not the white man's standard, and certainly not a very good example on the part of the white man, of chastity and virtue. Now we are measured, not by the depths from which we have come nor by the opportunities which have been ours, but we are being judged by a civilization that has been a thousand years in making, and is the best the world has known. Yet, we would have no other standard save that of Jesus Christ, which is the type of all men.

Third. "It is claimed that the Negro criminality increased with fearful rapidity between 1880-90," but be it understood that, according to statistics of 1890, the white race had increased in criminality considerably.

Fourth. "Negroes are more criminal in theNorth and Northwest than in the South." To this let it be replied, first, that the large proportion of Negroes that live in the North are between the ages of 15 and 45, and the rate of criminality for these ages is greater than that of any other age; second, as a rule the largest proportion of our people in the North live in cities, and the rate of criminality in cities is higher than in rural districts. The increase of Negro population in Philadelphia during 1890-1900 was 55 per cent., in Chicago 111 per cent., and in New York 60 per cent. In Philadelphia, Chicago, Boston and Cincinnati the larger portion of the colored population is found living in the worst sections of the cities—the sections in which vice and crime are the only formative influences. The Negro in the North and West, therefore, presents a far more serious problem than the Negro in the South. As Kelly Miller says, "The aimless drifting into the lawless and crime dens of large cities constitutes the most lamentable feature of the Negro problem."

SOME REASONS FOR THE INCREASE OF CRIME AS SHOWN ARE:

First, the laws are unequally administered in the South. Negroes are arrested for offenses for which white men are not disturbed. Negroes will be arrested for crap-shooting, while white men are

allowed to maintain gambling places under police protection. Miss Frances Kellar, graduate student of Chicago University, claims that "a constable will give a Negro striker money to go out and play craps. The constable is informed when and where the striker will gather his crowd, and then he swoops down upon them, they are arrested and convicted and fined, and the money is divided by the justice of the peace, the constable and the striker, each getting his portion;" for, be it understood that in many places in the South the justice of the peace gets as a salary only the money which comes in from convictions.

The Negro's living in the large cities has been productive of great evil. The population of Memphis between 1890-00 increased 74 per cent. There are forty-one cities with more than 8,000 Negro population. Fifteen of these have more than 20,000, while Washington has 86,701, Baltimore 79,259, New York 60,666, Philadelphia 62,613 and New Orleans 77,714. The Negro population in cities has increased from 4.82 to 10.93 in 1890 while the white city population has increased from 11,67 in 1860 to 14.89 in 1890.

SOME OF THE REMEDIES.

First, intelligence, wealth and Christianity. Ignorance and vice are twin brothers. The common school is a great battering ram against vice. Give us an education that fits man for his place—industrial perhaps, but classical often; wealth, that gives comfort and is a guarantee against the day of reverses; a Christianity that saves man in his environments, that converts a devil into a saint, that conquers every baser passion and diverts from wrong tendencies.

Second, a fair administration of the law; a dethronement of petty judges and the bringing about of a more kindly feeling on the part of the administrators of the law. Put the reins of government into the hands of intelligent and high-minded, justice-loving men.

Third, take junior criminals from prisons and establish reformatories. Give us orphan asylums and houses of refuge. The cities in the South for the most part have been making criminals instead of lessening crime.

Fourth, break up the low dives in New Orleans, Atlanta, Birmingham and Memphis.

Fifth, let the newspapers stop giving publication and notoriety to crimes that feed the baser passions.

Sixth, a helping hand on the part of the white man. There is a link that binds all humanity together, whether we will or not.

The last remedy that I would name is an earnest effort on the part of the better class of Negroes to reach the lower class. An outgoing of the heart, a lifting by the strong arm of a brother who is beneath us; caring for the dying, the rescuing of the perishing, the lifting of the fallen, is a work for those to whom God has given opportunities for higher development and higher life. There must be slum mission work; kindergartens for children; places where mothers can leave their children as they go to work; the putting of boys in school who are running into meanness. The unreached Negro must be reached, and the nearest person of strength to him is the Negro cultured and refined. As Dr. Bingham of the Methodist Episcopal Church, South, has said, "The Negro problem is the Negroes' problem."

CHAPTER XXXII

HOW TO REACH AND HELP THE POOR OF THE RACE

REV. WILLIAM JAMES HOWARD, D. D., Washington, D. C.

We have many Scriptural injunctions concerning the poor. The blessed Savior said "the poor ye have with you always." Job 29-16, said he was a father to the poor. This last Scriptural injunction seems to me to be the right one for us to take in order to reach the poor of our race; fatherly affection to the neglected, the afflicted, the destitute and to the unfortunate is the best way to reach them.

Poverty is not always of one kind. Some people are poor for the lack of knowledge, others for the lack of sympathy, others again for the lack of opportunity. The man that is locked up, sick or without means in sickness and distress often lacks opportunity and ought to be helped. Indiscretion in man should not destroy humanity in us. We should help all men, love all men, sympathize with all men for God's sake as Christians.

HOW ARE WE TO REACH THEM?

Through the parents, the pulpit and through the press. These are the leading agencies for reaching our people. The parents, first of all, must be reached and taught their sacred duties in the home and their sacred relations to each other as man and wife, as parent and child. They must enthrone righteousness in the home, they must be taught that Godliness is gain, not that gain is Godliness; they must be taught that the elevation of the race depends upon the purity and chastity of the home life; that the children can rise no higher than their parents, morally, and it is the moral battle which we have to wage and fight. In order to better our condition spiritually, intellectually, financially and socially, we must at the

bottom of all place a moral foundation for the support of the building. We must learn to make our own literature as well as to teach and preach. We must be thinkers and producers, not only imitators and consumers. In other words, we must arise in our might and save ourselves with a complete salvation. Not only political salvation is needed by us, but moral, intellectual, social and financial salvation is needed. He who would be free must first strike the blow; he who would rise must first divest himself of weights and invest himself with wings. The wings we need are the wings of faith.

All of our people have not had the same start in life; all have not the same determined spirit to rise as others, hence the injunction "The strong must bear the infirmities of the weak." The masses, not the classes, are to be helped. To help these masses we are to get our arms of love under them and advance them so far on the road of civilization and progress until they can stand by themselves. We are to inspire them to help others. "Help us to help each other, Lord," should be the watchword for us.

IN WHAT RESPECT OUGHT WE TO HELP OUR RACE?

Help them to see themselves, not physically only, but morally, intellectually and spiritually. Help them to see while God has chiseled them in ebony that they are beautiful only if the character is good; if they have been cultured, raised in the school of Heaven, brought from sin to salvation, from death to life and can cry like the prophet Balaam of old, "I am the man whose eyes are opened."

The poor must be reached through the home; though it be a hovel, home is the real citadel of life. Howard Payne has immortalized in song what all civilized people have said in prose, "There Spiritual geneses must be there. The cry must go up, "The sword God's law must be taught there. Patriotism must be born there. is no place like home." Hence the home, God's altar must be there, of the Lord and of Gideon." Every virtue must be exalted there and practiced there. Truth, holiness, uprightness, judgment and temperance must be all taught and practiced there. Love must be the ruling power. Order must be in the home. Light must be in

and darkness out of the home. Hence the candle of love must burn always upon the altar. However poor a man may be, he can be virtuous if helped. And that is what we are here for, to help ourselves. We do not want only one great man in our race, but we want all of our race good.

Give love. What else can you give without it? Give hope. Give truth. Give light. Give Christ. A whole Christ for a whole people. Let no one judge you in these things of your high calling of God. See that help comes from above and give it as freely as you have received it. "Freely you have received, freely give."

CHAPTER XXXIII

THE NEGRO'S CONTRIBUTION TO HIS OWN DEVELOPMENT

H. T. KEALING, Editor, "A. M. E. Church Review," Philadelphia

There are two factors in all growth—the internal or dynamic, and the external or auxiliary.

All development is self-development. Externals are provocatives or incentives, prodding or appealing to the entities about them; but if there be no one within, no knocking from without can evoke a response to the call of circumstance. The dynamic power is in and of the man. It is the life as expressed by experience and environment. There must first be in the man what we would bring out of him. A tree can not live without nourishment, but a dead tree can not be made to live even with it. There must be in man or tree the mysterious something we call life which reaches out, takes in, assimilates and differentiates for its own individuality all things that come to it.

THINGS DONE FOR THE NEGRO

We have heard much of what has been done for the Negro—of the external forces that have been thrown around to lift him to the full station and stature of a man. We are to consider to-day what he has done for himself, both in the use he has made of these helps and in the way of original contribution. His outside helps have been many:

He has been brought into contact with a high civilization.

He has been taught the name and nature of liberty.

He has witnessed the battles by which this liberty was won, and the civil struggles by which a freedman's ideals are attained.

He has seen the multitude in the wrong overthrown by a handful in the right.

His own grievances have shown him that God alone is pre-eminent, and good alone is permanent.

He has seen himself successively made freeman, free-holder, citizen, voter, legislator, and moral leader.

He has been made the beneficiary of free public education.

He has had great schools of higher learning built for him, and manned by refined and cultured Caucasian faculties.

He has been called to high places of ecclesiastical and educational responsibility by denominations in no way dependent upon him.

He has had compulsory training in labor and some observation of business methods.

He has been given the Christian religion, and panoplied in the moral armor of the Ten Commandments, the Lord's Prayer and the Golden Rule.

THINGS DONE BY THE NEGRO

These are a few external forces that have gathered about the Negro by reason of his American habitat, and that they may lay claim to awakening much that is best in his life there is none to deny; but what would it all amount to if there had not been within him that which could rise in response to the invitation of these opportunities and incorporate them into his life? Given contact with American civilization, the encouragement of friends, the money of philanthropists, the appeals of the church and access to the schools—all would have been impotent for development without some power of appropriation innate in the Negro himself. What, then, has been the Negro's response? This:

He has answered the civilization around him by copying it, virtue and vice.

He has answered the lesson of liberty by enthroning in his heart the Jeffersonian doctrine that all men are created free and equal.

He has answered the challenge of battle and earned the title of hero and patriot by participating in every one to the commendation

of his superiors, from Washington and Jackson to McKinley and Roosevelt.

He has answered slavery by discipline in patience, and its downfall by increased faith in God.

He has answered the right to hold property by acquiring hundreds of millions of it.

He has answered the right of citizenship by an Americanism that rejects all sectionalism and spurns the red fled of anarchy.

He has answered the right to vote by giving his suffrage for law, order and equal rights.

He has answered the toga of legislator by putting on the statute books some of their wisest and best laws, notably those promoting free schools in the South.

He has answered the opportunity to labor by giving his swarthy brawn and beaded brow to amassing wealth for the nation.

He has answered the gift of colleges by proving himself capable of the highest learning.

He has answered the nation's faith in him by setting at naught all precedent and all prophecy of disaster to himself or the commonwealth in which he lives.

He has answered the places opened to him by accepting them modestly and filling them creditably.

He has answered the teachings of the church by forgiving more than any other people were ever called upon to forgive.

This is how he has met his opportunities and privileges, and without this response all aids would have been as water on a dry root or a symphony poured into a dead man's ear. Are these things small? Then, where is the answer of the Russian serf to his manumission? the Mexican peon's to his citizenship in a republic? the Chinese coolie's to his American transplanting? or the Indian's to his paternal coddling? These all have had the opportunities of the Negro without his handicaps, but what is there to show for it?

But the Negro has done more than make good use of the helps given him: he has made original contributions to his own development. He has contributed courage. There may have been times when fear assailed him, but he had the courage to stand even then.

When his friends, heeding the statisticians, began to fear, from the figures of the census of 1890, that he was dying out, he had the courage to live, and handed up nearly 2,000,000 increase in 1900 to reassure them. When trembling counsellors have becought him to escape the wrongs heaped upon him at home by fleeing to a strange land he has again had the courage to stand. Yes, he has contributed courage.

He has contributed faith. His courage has come from his faith. Out of the pit into which his brethren cast him he looked up, and the darkness brought out the before invisible stars in his sky. Like Stephen stoned, he lifted his eyes and saw heaven open. Like Joan of Arc, he heard voices and he obeyed them, never doubting. I believe he has faith in God and that God has faith in him. Faith coming down from God and faith going up to God, with good works between, make a sandwich upon which even angels might feed and fatten. This kind cometh only by prayer. We are called Negroes because we grow upon our knees.

He has contributed hope. There is sunshine in his soul. He sees light ahead. His favorite song has always been

"We'll stand the storm,
It won't be long,
We'll anchor by and bye."

His hope has been his help—it is his life to-day.

He has contributed love. He has never learned to hate. The sun has never gone down upon his wrath, for a lowering brow can not stand above a smiling lip. He loves his neighbor; he loves his country; he loves his God.

He has contributed patience. God requires of us much of that quality. If Job was not a Negro, many a Negro has been a Job. He realizes that God's work-day is not from six to six, but from everlasting to everlasting; and that men must wait on the Lord. This the Negro has done and this he will do. All things come to him who waits, and the Negro makes a good waiter.

He has contributed labor. No part of this land is free from the touch of his hand or the might of his muscle. He has gone into the

forest, a king, and with the ax for a scepter compelled the trees to bow in obeisance to him; he has tickled the chocolate soil of Louisiana, and the sweet-tempered cane has responded to his blandishments; he has massaged the Texas prairie with his hoe, and the red-bearded corn has shown its teeth in delight; he has touched the cotton boll as his electric button, and at once the hum of merry machinery was heard in Massachusetts. He has made every valley a palm of God's hand heaped high with the corn, the oil and the wine that make glad the heart of man.

He has contributed money. His mite to education, to the church, to charity, to the home, to taxation, to business, to invention, to co-operation—it is all on the books and is bearing abundant interest. It is true, he has missed many a dividend, but he stands ready for the next assessment just the same.

He has contributed blood. Every page of American history contains the entry. There are many entries not recorded. How he died to defend helpless white women and children, how he nursed in fever and in pestilence, how he saved St. Michaels, how he wrought in the trenches on one side and fought in the ranks on the other, being true to his manhood in both—tell this as you tell of the Cocles at the Bridge, of Leonidas at the Pass, of the Hero of Haarlem at the dykes, of Florence Nightingale in the Crimea, of Howard in the prisons, of Father Damien among the lepers—tell it that the world may say: Yes, he has contributed of his blood, of his life, that he might live more abundantly in the coming days when men remember forgotten benefits.

THREE POWERS MAKING FOR PROGRESS.

Men tell us that the Caucasian civilization is death to the barbarous and darker races, and history says Amen! But the Negro alone of all his fellows derides the law and, living, lives. He is not despairing, he is not degenerating, he is not dying.

There are three powers which must be possessed before a man can meet environment and make it a vehicle rather than a clog:

First—He must have the power to adapt himself. The ability to do this is the ability to live. One man enters the water, but being

unable to adjust himself to his new relation, he drowns; another who can adjust himself, swims and lives. One man exposed to the cold of winter and unable to meet its rigors, is found a frozen corpse; another faces the same cold and gets vigor, tingling blood, abounding life from it. One man takes strychnine and it kills him; another takes it and it becomes a tonic. The power to harmonize is the power to live. There is a little insect bred in fresh water that does not die if salt be cast into the water; he simply changes his form and becomes more active than ever. So men must answer to the salt or die. The Negro has proven his ability to answer. He can adapt himself.

Secondly—He must be able to assimilate. This power is almost the opposite of the first. One is the ability to bend; the other, the ability to make bend. One, to be agreeable; the other, to make agreeable. One, to swallow; the other, to digest. On a barren stretch of shore, where all was salt and sand and sun, shipwrecked mariners often perished for want of food, till one day a cocoanut drifted there and took root. It ate of the sand, drank of the brine and breathed the withering air, till out of them it built a tree laden wih the life-giving meat and milk of cocoanuts, so that in after years sailors cast ashore in that place no longer perished, but ate and drank and rested and blessed God. Just so the Negro, cast upon the barren shore of American slavery, has been able to feed upon the toil, the tears and contempt before which other men die, till he stands to-day a fruitful tree transmuting his very trials into food for Christian character and manly stamina.

Thirdly—He must be able to retain unchanged those basic qualities and traits which constitute his individuality and explain his work in the Divine economy. This is the most important of the three powers. The other two are necessary to life; this is necessary to usefulness in life. Without it, God's raison d'etre for us in American life ceases. Amid all changes in language, customs and religion, the Negro must retain his own aptitudes, susceptibilities and idiosyncracies. Thus, though in French possessions, a Frenchman; in Spanish, a Spaniard; in English, an Englishman; and in

America, an American, he will preserve those psychological characteristics which give individuality.

In the fulness of time he will show increased social efficiency and initiative. Already indications are numerous: he has essayed inde poverty and prematurity. He has organized and maintained great church and fraternal organizations, and embarked in solid and successful, if small, business enterprises.

He is moving slowly to acquire experience without the sacrifice of his little savings. Larger combinations may confidently be looked for as a logical outcome of success in the smaller ventures, for they are succeeding. The American Negro millionaire arrived a few weeks ago in Philadelphia; his sons will report later. Already Dun and Bradstreet's have our names on their books. The Negro is beginning to show the power of initiative in many directions, and that is better than imitation or assimilation. For a Hampton given us, we show a Tuskegee founded by us; for an Atlanta, a Morris Brown; for a Walden, a Livingstone; for a Roger Williams, a Gaudaloupe. If the objection be raised that we have brought into existence no great railroad and manufacturing corporations, we answer that this is no reflection on our ability to combine. It is not so much a question of social efficiency as one of financial sufficiency. We lack capital and experience—that is all.

IS THE NEGRO DEVELOPING MORALLY

Some have questioned the moral development of the Negro, while admitting his mental and material advancement. How can a man advance mentally without moral improvement? It is impossible. We can not divide morality from mind; it is as truly a mental act to solve a problem in right and wrong as one in Algebra. The mind is not a divisible thing. When you improve it, you improve all its states and manifestations, just as increase in the size of the sun would increase its attributes of light, heat and actinic power. But, says the objector, how is it that some educated men are so remiss and some uneducated ones so upright? Well, if you find an educated man depraved, would the absence of an education make him better? Or, if an uneducated man be upright, would a clearer

vision of what is right and wrong make him worse? Absurd! Education dulls nothing, not even a man's moral perceptions; it paralyzes nothing, not even a man's will. It therefore hurts nothing, not even a man's morals.

Let us take courage, then, from this day and push on. Let us hold to the cheerfulness that has saved us from extermination. God, the future life, heaven and hell are among the external verities —let us cling to them.

Let us rejoice in the wealth of our emotional nature—it means spiritual pre-eminence. Therein lies poetry, casting the film of exaltation over the rough places of life; therein lies art, bodying forth the stupendous revelations of every soul exiled to the Patmos of self-communion; therein is love, which shall conquer the world and bring, bound hand and foot, before the throne of God the whole progeny of sin, and ushering in the time when "all people will walk every one in the name of his God."

Then shall the prophet once more mount the wall and proclaim: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mt. Zion from henceforth, even forever."

CHAPTER XXXIV

THE NEGRO'S CONTRIBUTION TO HIS OWN DEVELOPMENT

REV. N. C. CLEAVES, D. D., Washington, D. C.

Thirty years is a brief period in the history of any people, especially so when it marks their breaking away from the thraldom of two and a half centuries and their entrance upon an independent national career. In this short time much has been placed to his credit in the ledger of race achievement which inspires new hope, awakens new energies in the Negro himself and gives reassurances to the friends and benefactors of a struggling people. Following the example of a few daring, noble spirits, thousands of determined men and women have launched their crafts upon the seas of fortune and, despite the heavy waves of adversity, they sail prosperously onward.

The census of 1890 gave the total number of farms in the United States at 4,767,179, of which Negroes owned and controlled 549,642. The census of 1900 gave the total number of farms in the United States at 5,739,567, of which Negroes owned 746,717. The per cent. of gain on all farms was approximately 18 per cent., while the gain on Negro farms alone exceeded 36 per cent. in ten years, just double the rate of gain on all farm lands in the country. The value of all farm lands owned by negroes of the States equals $324,244,397, the value of buildings thereon equals $71,903,315; implements and machinery, $18,857,757; live stock, $84,936,265, making a grand total of $499,943,734 in real estate placed to the credit of the Negroes in the country. These farms are some of the most fertile and best cultivated to be found in the states of which they form a part. On them are erected large and comfortable family residences, barns and stock yards, while on many of them fruit-growing is conducted with profit.

In cities and towns where employment yields more ready cash, the Negro has not been slow to seize the opportunity for securing property. In 1890 he owned 122,000 residences and lots, besides business houses, churches, school buildings and halls. Allowing the same rate of increase to obtain in cities as in the country, his residence property will number 165,000 pieces, besides churches, etc.

In 1890 Prof. DuBois estimated the total amount of capital invested in Negro business enterprises at $9,000,000, which, compared with the stupendous financial corporations of to-day, is small indeed, but when compared with his chances is nevertheless good. Prof. Washington thinks that 79 per cent. of this amount is invested in business enterprises capitalized at less than $2,500 each, which indicates the number and variety of businesses done.

Three banking firms attest the Negro's ability to manage successfully large business corporations, viz: The True Reformers Bank of Richmond, capitalized at $125,000; the Savings Bank of Washington, D. C., with a capital of $50,000, and the Penny Savings Bank of Birmingham, with a capital of $25,000. Industry and economy have enabled the more far-seeing of the race to lay up good sums of money in banks and safety deposit vaults, scores of them being able to issue checks for $5,000 to $20,000 and upward. The negro has learned the value of a dollar and knows it to be a "friends that sticketh closer than a brother."

In view of the small wages generaly paid unskilled labor, in view of his inexperience in economics and business principles, in view of the unscrupulous money sharks who sought to take advantage of their less fortunate brother's ignorance, and in view further of his own disposition to pleasure-seeking and spendthriftness which often borders on pecuniary ruin, the financial growth of the race has been almost marvelous.

A Christian weekly published in a Southern city, speaking of the Negro's progress, said: "Perhaps no other race that God has created has made such rapid progress in the same length of time, from an educational or pecuniary standpoint, as the Negro since his emancipation."

The educational progress of the race has been almost phenomenal. The late Bishop Haygood, in his "Our Brother in Black," said: "The most unique and altogether wonderful chapter in the history of education is that which tells the story of the Negroes since 1865."

The seminaries, colleges and universities of the land, operated by State, church and individual denominations, make possible this distinguished assembly of representative men and women gathered here to-day from the "four winds of the heavens."

The highest and best evidence of the development of the Negro is not to be seen in his wealth, nor yet alone in his schools of brick and mortar whose towering steeples throw themselves boldly into the heavens; but rather in the home-life of this people. Home is Heaven's highest and best gift to humanity, and woman is its beautiful queen and man its reigning king. It is the sanctum where the precious ointments and perfumes of love and harmony, peace, contentment and happiness must abide continually. It is the unit of government, the hub and center upon which all individual worth is predicated, the axis about which all true individual and national greatness revolves and shines.

Inheriting the mental, moral and spiritual excellence bequeathed civilization by the good and great of the ages gone by, the American Negro has developed a manhood and womanhood which stands for and answers to everything in the manhood and womanhood of any other people. Pure in character, lofty in purpose, unselfish but determined in aim, he has imbibed from the splendid examples of the past a patriotism, a devotion to, a love of county which delights in the equity of our laws, rejoices in a fair and impartial administration of the same, exults in the stability of our governmental institutions, watches with a jealousy born of affection the extension of power and commerce to all parts of the world, and reveres the flag—stars and stripes—which floats over the mightiest nation ever planted on the face of the earth. In times of peace he is liberty-loving and law-abiding, in times of peril he answers the call of his country to arms, which is to him as the voice of God. He marches under "Old Glory" to the camp of the enemy, and, singing "My

country, 'tis of thee," dedicates his life to his country, his blood bathing the soil and crying unto God as a testimonial of the purest patriotism. If this statement be doubted, let history have a hearing and from her brightest and most beautiful pages she calls in exultant strains the names of Attucks, Wilson, Maceo and Charles Youn and a thousand others of her sable sons equally worthy. Through years of hardships, mistakes, oppression and repression, the Negro having learned well the apostolic injunction, "Let patience have her perfect work," has passed almost without a murmuring word.

Stand still and see the salvation of God." The Negro must be patient and labor on, for

"Water falling day by day
Washes the hardest rock away."

CHAPTER XXXV

THE BENEFITS OF SOCIAL SETTLEMENTS AND INDUSTRIAL CHURCH WORK IN THE CITIES

REV. S. TIMOTHY TICE, D. D., Pastor and Warden, St. Paul's Social Settlement, Cambridge, Mass.

Mr. President and Delegates: The one keynote of this great Negro Young People's Christian and Educational movement is, how can we reach and elevate the masses of our race, thereby contributing our pro rata in the betterment of mankind? Many wise and very helpful suggestions have been ably presented here. This is an age of centralizing great forces and means in the propaganda of our progressive civilization. "To the cities" is the slogan and trend of the majority of our American peoples, and this will be for decades to come. The great battle-ground for human sustenance and existence is the city. Here the complex problems of life in every phase meet the individual, both old and young, in every station of life. Here the social and economic question affects the community in such a manner that upon its practical solution depends the moral civil and religious life of the State and nation. In savage life individualism predominates. But as men become more civilized they learn to stand shoulder to shoulder. Thus we come to-day from every section of our great country to unify our endeavors with a worthy object in view—that is to secure by the combination of our Christian and educational forces that through which our various churches in the cities, by practical, systematic plans, may become small cogs in our vast machine.

Christ produced a social organism. He gathered about him a coterie of kindred spirits that formed a kind of family. He came out into the open and transmuted abstract theory into a social organism. The society thus produced by Christ has survived the

changes and shocks of over nineteen centuries. He meant that His disciples down through the ages should be gathered into social groups, and gave the world something (the church(to lay hold of that would better its condition. This definite social organism, the local church, I believe, contains the potency for the cure of all the ills that flesh is heir to. Here lies the solution of every social problem. No other society upon earth can displace it, though others may prove very helpful auxiliaries. To the churches then, expressing as they do, in social form, the thought of Christ and containing within themselves the medicament for every kind of social ill, human society owes its healthy cohesion. In our great towns and cities, however, our churches are confronted with new artificial conditions which tend to social alienation, the separation of class from class, a tendency of which, if unchecked, will inevitably bring destruction to the race.

Let me say to you, who are the intelligent representatives of the race from every section of the land, you must either subdue this class of our people with the gospel, or in the end be assimilated by them. The old, tried methods do not seem to work with them. The present modus operandi of our churches fails to reach them; eloquent sermons from our Sunday pulpits, class, covenant, vespery song and praise service on the part of our christian ministry and laity will not rescue them. The organization of benefit secret societies among us will fail of the mark. The influences and forces which hold them are subtle and powerful; the world with all of its artificial enchantments are more formidable than our limpid gospel crusades with unadapted measures and means. What, then, must be the remedy? The practical application of the gospel medicaments, as contained in the thought of Christ and the social organism of His Church. This is where the social settlement and institutional or industrial churches comes in as a reconciling force. An institutional church, then, is an organized body of christian believers who find themselves in a hard and uncongenial social environment. Supplement the ordinary methods of the gospel—such as preaching, prayer meetings, Sunday School and pastoral visitation—by a syste of organized kindness, a congress of industries

which, by touching people on physical, social and intellectual sides, will conciliate them and draw them within reach of the gospel.

Church institutionalism is nothing more than systematic organized kindness, which conciliates the hostile and indifferent, alluring them within the reach and softening their hearts for the reception of the words of life. But as time admonishes brevity on this occasion, I wish, briefly, to suggest a few auxiliaries which can easily be put into practical operation, that will go to form a social settlement or institutional church. A woman's sewing circle or sewing school for girls, a kindergarten, day nursery, reading room, literary society, physical culture, voice culture, woman's club, mothers' meeting, domestic training class, cooking class, economic savings, men's club or forum, employment bureau, dispensary, boys' brigade, relief benefit association, home for friendless girls, etc. These, in connection with regular religious services systematically operated in any town, city or community, will draw out and influence the unchurched element of both od and young to the house of God, and will mould a wonderful moral and industrial sentiment which will have lasting, beneficial results for the church, race, community and nation.

In conclusion, let me state that the problem of city life as it affects the Negro is becoming more grave and complex. Art, science, skill, domestic economy and industrial thrift is the battle cry of the age; organization and co-operation is the plan of the nation's progressive activities. The Negro can not withstand these invincible forces, he must catch the spirit of the times, fit himself and put himself in harmony with the march of this mighty American civilization.

In the city, life's battle is fierce, it is the survival of the fittest. This great mass of restless, emigrating Negro population must be reached and subdued by the gospel, trained and fitted for usefulness in life. To do so, adapted methods must be applied. In the Northern and Western cities, as a race, we are confronted with the great servant and domestic problem. Even here the competition is great; the large influx of foreign immigation of menial serfs have forced a contest between these and the race, with odds in

favor of this foreign element. Ten thousand foreign immigrants may land in New York or Boston to-morrow, and within less than twenty-four hours various elemosynary societies, industrial and training domestic schools with well organized methods have provided homes and employment vocation for every one of them, while twenty-five Negroes may go to any city in this country and be forced upon their struggling kin, or left shelterless and homeless until each, by his own individual efforts, may secure menial employment. I relate these facts to show the great necessity of social organism on our part in order to reach, strengthen and save these members of the race who are moving hither, urged by the irresistible spirit of the times.

The Unity of the Church

Rev. George W. Lee, D. D., Washington, D. C.

Mr. President, Ladies and Gentlemen: I consider this the proudest moment of my life to be privileged to stand before this august assembly and contribute my part in my day and generation to the solution of the great problem, "How to Reach the Unreached Negro?"

I have chosen for my subject, "The Unity of the Church." I believe this to be the greatest and grandest assemblage of Negroes that I have ever been permitted to behold. They are here from every section of this broad country of ours, representing all professions.

I am told that forty different denominations compose this Congress.

I believe that unity of purpose in this object, as before mentioned, to be the auspicious dawn of a brighter day, not only for the Negro in the South or in the North, but throughout the world.

Permit me to-day to say that there was never a greater indication of the unification of the Negroes than is shown by the presence of forty denominations, all having the same object in view, viz.: "Reaching the Unreached."

Shall we ever see a greater unity of effort and purpose than what is being demonstrated in this meeting? I see a time coming, not far distant, when denominational tenets will be thrown aside and everybody will join in one solid phalanx in the Christianization of all races inhabiting the globe.

In conclusion, let us press forward with a steady step till the kingdoms of this world shall become the kingdom of our God and of His Christ. I am with you, whatever comes.

"First shall the heaven's bright lamp forget to shine,
The stars shall from the azured sky decline;
First shall the Orient with the West shake hand,
The center of the world shall cease to stand;
First wolves shall league with lambs, the dolphins fly,
The lawyer and physician fees deny;
The Thames with Tagus shall exchange her bed,
My mistress' locks with mine shall first turn red;
First heaven shall lie below and hell above,
Ere I inconstant to you prove."

CHAPTER XXXVI

WHAT CAN BE DONE TO REVIVE CHRISTIAN TRAINING IN THE FAMILY?

Rev. R. A. Morrisey, Mobile, Ala.

One of the indispensable elements in our moral and religious growth is the faithful observance of the Divine injunction, both in letter and spirit, "Train up a child in the way he should go, and when he is old he will not depart from it." When the family has arisen to the full measure of its responsibility and performance of religious duty, according to this ideal standard, then, and not until then, will it be possible for the church, school and college and other christian and civilizing agencies at work among us, to prove of the greatest efficiency and effectiveness in elevating the race. From whatever view point we may consider it, in the moulding and shaping of character, in instilling into the hearts and minds of the youth those indelible impressions which either elevate or degrade them in the scale of morality and religion, the family wields a greater influence than any other institution or human society. It is therefore that the family, to a larger degree than any other agency, occupies the unique position of being a help or a hindrance to other great forces and influences, in the work of enlightening, inspiring and lifting the race up into that lofty atmosphere of christian manhood and ideal citizenship.

To-day the great majority of men and women of the race, and of the races, who, by their superior intellectual and moral worth, and by their christian character, have won positions of honor and distinction in the forefront of every great movement to better the condition of the world, are those whose lives were influenced by christian training at the family altar, often of some humble and obscure home, kneeling beside a praying father or mother. The

beneficial results of such training upon the lives of men and women who have grown up in christian families and who faithfully observed the essential principles in human development, are the greatest testimonials in favor of the necessity of its observance in every family.

The baneful consequences of neglecting this system of training is everywhere apparent. We see it in the absence of the masses of our young people from religious worship at our churches, and from the christian and spiritual services of other religious societies established for their especial benefit. They manifest little or no interest whatever in the things which mean their moral and spiritual uplifting. As to the cause of this growing indifference on the part of the masses of our young people, there can be no doubt that it arises mainly from the failure to receive proper christan training in the family. What preacher or pastor, Sabbath School teacher or christian worker, who has not been porfoundly impressed with the thought that the great masses of our young people are gradually slipping away from the grasp of the church and religious influences.

With these conditions confronting us, there can be no difference of opinion as to the wisdom and advisability of initiating some method, at least along more progressive and effective lines, to speedily change this unhealthy situation. The time is ripe for it. christian training must be revived in the family, if we hope to continue to advance as a race in the direction of a higher ethical and religious status. Something must be done. Our family life must mean more to the cause of morals and religion, and religion and morals must mean more to the family than heretofore. A greater interest in the cause of religion, a deeper spirituality and greater service for Christ must be awakened and developed in our young people.

The Negro ministry of to-day, by taking a more clearly defined attitude on this question, through ceaseless agitation from the pulpit—and I do not mean that the preacher can do all that is necessary to be done, single-handed and alone, to revive Christian training in the family, but I do mean to emphasize that he can,

through this method, do more than any one else, because of his position and commanding influence, to create and crystalize universal sentiment favorable to it. Let the Christian ministry, in one united concert of action address itself especialy to this question touching the family life of the race, and, to my mind, the gratifying results will soon be visible to all.

But we must not stop with agitation from the pulpit and lecture platform throughout the country on this question. This should be followed up by some aggressive and uniform movement in which the co-operation of all our Christian forces can be enlisted, in order that agitation may produce the best results. It is only by agitation that the general public is aroused to great dangers with reference to any question, and it is by organization that agitation will prove most effective. The keynote, hen, to the situation, as I see it, is agitation and organization—organization with direct reference to reaching parents hitherto unreached and favorably impressing them with the necessity and importance of beginning the work of christian training in the family. Let agitation and organization go together. Either one will fall short of its aim without the other. We have had, as a race, no definite and distinct organized movement to enlist the interest and sympathy of parents in this direction. Why not take the step now? The plan of organization has been adopted and put into operation for the benefit of society along other moral and religious lines, and all around us we see the helpful and beneficial results. Why is it that organization upon a broad and christian basis, backed up by the interest and enthusiasm which agitation, conference and discussion would inspire, would not be of material aid in reviving Christian training in the family? Let meetings be held especially for parents, where there may be direct personal contact with parents and better opportunity afforded to arouse them to individual action.

What Can be Done to Secure Religious Training in the Home?

JAMES E. SHEPARD, Ph. G., Durham, N. C.

To my mind the sum and substance can be told in one sentence—the parents must be religious or religiously inclined. Hence it is largely a matter of individual opinion.

Home! Around it clusters the fondest memories of childhood, and whether in the valley, protected from the rough winds, or on the mountain top bidding defiance to all around; whether a lowly thatched roof, or a stately mansion, it is dear alike to the peasant or the lord. Walls bedecked with silver and gold do not make home. Home is a place protected by love, where kindness is the pass-word, and a genuine interest in the success or failings of each individual member the guiding star. A commnuity of interests. The home life of the Jews in ancient days was the training school, and out of it sprang such characters as Abraham, Moses, Joseph, Samuel, Joshua and others, men who stand out renowned for their Christian character, whose deeds have been told in prose and in song, and whose examples have been handed down for us to follow. Hence it is the home now that should be the fountain life of society and the state, and the beginning of all the characters who will make impress upon the hearts of the children of men.

Religious training consists in a reverence for God and His creations, a filial love, a respect for law and order, a desire to improve opportunities presented, a kindly feeling toward less fortunate individuals than ourselves.

This training can be secured in the family, as I stated before, by parents being religious or religiously inclined, but better by religious parents. Bacon states it well when he says: "Lukewarm persons think they may accomodate points of religion by middle ways and witty reconcilements; as if they would make an arbitrament between God and man. If the head be impure, the stream and not the rule. One of the worst sights in all the world is to see ungodly parents raising children, teaching them no fear of God. No man or woman is fitted to rear children or to rightfully enjoy

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the marriage relation who is not religious or religiously inclined. Another condition, though almost as bad, is to see so-called religious parents doing every kind of act not consistent with religion or the high ideal of what constitutes a true man or woman. It is a counterfeit religion, and does more to bring about skepticism, to lower the respect for christianity than anything else Religious training can be secured by having high ideals in the home. Many of you have read Hawthorne's beautiful allegory, "The Great Stone Face," how the man, Ernest, by continuous gazing at the great stone face, because just like it the same beautiful countenance; so our children become like the ideals we set before them.

There should be methods of reading, so that each individual member of the family could take part. This can be done by studying the lives of Bible characters, study what made them great, the secret of their success, their failings. And then in connection, study the lives of men around you, men who have accomplished something, men who have accomplished nothing. Then profit by the lessons learned. Then another method is to study events, compare them with events mentioned in history, the effect these events had on the world. Then another method is to select a certain number of Biblical verses and ask questions on these verses. By this means the memory is strengthened and a clearer insight of the Scriptures gained. Religious training can be secured by a systematic course of reading of good books, biographies of men and nations, literature and standard novels. Good fiction is never harmful. The religious novel has its place, as well as the religious history. Religious training can be secured by teaching a proper regard for nature and the things that nature produces. In the quiet woods, amid the chirping of birds, the babbling of brooks, and grassy meadows, one is fully conscious that there is a power higher than they, and the impulse is awakened to come in contact with that power.

Teach your children restraint; restraint of passions and of vices, intellectually and physically. Too often parents set the bad example of intemperance, immorality and license. Restraint de-

notes the perfect man. Too many men have the wrong idea of liberty. Our race labored long under the mistaken idea that liberty meant license. A wrong conception of life. No man is free because the Constitution says so, but freedom is found only in the breasts of men, when a man is free from vices and from clinging self, that man knows what is liberty in its truest sense, and no limitations or restrictions could enslave him.

He who studies that he may make men hate has formed his allegiance with Satanic conspiracies, but he that studies that he may make men love has entered into a holy allegiance with the white-winged hosts who hover about the good unseen, yet ever near.

Religious training can be secured by giving our children a right idea of life. Life is not beauty until we realize fully that life is duty. It is as much religion to live within our incomes, to live peacefully with all mankind, as it is to attend church flon Sunday. It is as much religion to refrain from talking so much about things that concern us not—our neighbors' faults—encouraging our children to talk about them, what they eat and what they do not have, thus raising up a race of tattle-mongers and tale-bearers; no children can be religiously trained with such parents and under such conditions. I do not believe that the man or woman who cannot bridle his tongue has religion. So much idle talk has estranged friends and families, has caused blood-shed and loss of life, has engendered bitter racial feeling, and to this one thing more than others can be traced the cause of unrest and points of dispute between the races. It starts in the pulpit and extends to the pew. I am glad to note hopeful signs along this line, and we are learning that silence is golden.

What Should be Done to Revive Christian Training in the Family?

Rev. W. M. Moss, D. D., Norfolk, Va.

The subject here assigned, in its inquiry, acknowledges decline in christian training in the family, and seeks through this medium a remedy.

If in the family there is a decline in Christian training, then there is this decline in the government, and in the entire scope of human relationship, because the government in its embryonic state is the family. A diseased condition of the embryo will produce an unhealthy posterity. Therefore the grave importance of proper christian training and government in the family.

The beginning of government was the home. The first form of government was that which has been styled the "Patriarchal." This arose naturally from the authority of parents over their children. This authority is God-given or divine in its origin. Parents are commanded of God as to their duty in home life, and how they are to religiously teach and train their families by "words" and "conduct:"

Deut. 11-1: "Thou shalt love the Lord thy God, and keep his charge and his statutes, and his judgments, and his commandments alway." Deut. 11-29, 20: "Ye shall lay up these, my words, in your hearts, and in your souls, and bind them for a sign upon your hands, that they may be front-lets between your eyes." "Ye shall teach them your children. Speaking them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house and upon thy gates."

Like Israel, we have failed to keep this law. As a result, sin is at our door. The fast age in which we live; the immature material as to age, training and experience with which the homes of our people are now being formed; being too easily satisfied with meager educational attainments, and suffering ourselves to be flattered by those who are untrue, in their statements, as to our true condition, have caused us to be too far removed from the ancient landmark of family devotion.

In order to "revive Christian training in the family," therefore, first, we recommend a family altar in every home. Let father and mother pray, let the children hear prayers. When the children become Christians call upon them to pray, and see that they lead prayers.

Make the air of the home devotional. Such an influence will

follow one through life, molding his thoughts and thus his deeds and actions. This family altar is the secret of success. Ask God into our families, pray that He abide in the home.

Prov. 22-26: "Train up a child in the way he should go, and when he is old he will not depart from it."

Second. We recommend each home to watch with extreme care the class and kind of literature it admits into its sacred portals. Stories of the Bible, religious fiction, Sunday newspapers, leaflets and minor helps are taking the place of the Bible itself in too many homes.

Humanity shows it in its lack of spirituality. As worms become like that upon which they feed, so minds are influenced and colored by the literature upon which they feed. Study the Bible, "search the Scriptures, they are they which testify of me."

"Thy word is a lamp unto my feet, and a light unto my pathway." More Bible and less fiction will produce a "revival of Christian training in the family."

Third. To "revive Christian training in the family," it will be essential for parents and those who are entrusted with the oversight of home to better divide their time so as to spend more time in the home with the family than they spend each week in lodge rooms and in other engagements from their families. Thousands of homes see but very little of the parents of those homes. They are gone through the day to earn bread, and at night to lodge rooms and other engagements. So that the homes get but little or none of the parents' personal stamp, personal impression, health of parental association and example for solid growth and strength. The parents' presence imparts a benefit to home which can not be defined nor described, and in itself leads to devotion.

The late President of the United States is an example in history of the nations in his special attention, extreme care and much love shown for family and home, religion.

Fourth. We recommend the home to regard itself as a place too sacred to permit the slang and the rag-time music to enter its holiness. The soul is moved by song. The influence of song, good or bad, lasts through generations. Watch the tone of the songs

indulged in by those of your fireside, see that the music of your home is tuned to the heart of heaven. Such in its influence will be racy and elevating.

Fifth. To "revive Christian influence and training in the family," the church and all the conduct of religious services, pulpit and pew, must be elevating, in keeping with the best home training, and far enough above it to mold and shapen its course so that persons going to places of religious worship shall be made to feel as the Jews going to Jerusalem, from whatever way they went they felt that they were going up.

How to Revive Christian Training in the Family

Miss Julia L. Caldwell, A. B., Dallas, Tex.

The family is the oldest institution in the world, the only one that has existed without cessation from the creation of man till this present time. The home is the first and most important school of character. It is there that every human being receives his best moral training, or his worst; for it is there that he imbibes those principles of conduct which endure through manhood and cease only with life. The training of any, even the wisest, can not fail to be powerfully influenced by the moral surroundings of his early years. From the very first breath that he draws his education begins. Christian training is the harmonious development of man's entire being. There must be symmetry, harmony, co-ordination of powers, manhood, womanhood, the highest type possible, character, noble, refined and pure ought to be the outcome of Christian training in any family. Cannon Farrar says: "The Persian ideal might be worthy of our study. At the age of fourteen, when we turn our children upon the world and do nothing more for them, the Persians gave their young nobles the four best masters whom they could find to teach them wisdom, justice, temperance and courage; wisdom, including worship; justice, including the duty of unswerving faithfulness through life; temperance, including

mastery over sensual temptations; courage, including a free mind opposed to all things coupled with guilt." Nothing can be grander in this world than the power to rouse the desire for nobler and better things, for a purer and happier life.

"How to revive the influence of Christian training in the family?"

We answer, first: By the daily reading of the sacred word. There is no better text-book than the Bible, for no one can improve on the Ten Commandments and Christ's Sermon on the Mount. And there are no better teachers than parents who themselves practice the purest morality. Train up a child mentally and morally in the way he should go, and when he is old he will not depart from it. And before he is old he will achieve that success in life which he could not achieve without such training. Christ says: "My word shall be a lamp unto thy feet, and a light unto thy pathway."

Second: Teach the children about the truths of religion. Some parents say: "I will let my children grow up and decide for themselves about the truths of religion." But you do not do so in other things. You teach them your political creed; you teach them that the sun stands still and that the earth moves around it. Why? Because you believe those things. You believe in God, in eternity, in the fact of sin and the need of a Savior. Teach them to your children so early that they shall at first know no reason for their truth except the fact that you say that they are true. It is the right and duty of every parent to prepossess their minds in favor of these truths. If you do not do so, Satan will certainly prepossess their minds against these things. Teach the word of God diligently unto thy children. "Talk of it when thou sittest in thy house, and when thou walkest by the way, and when thou sittest down and when thou risest up."

Again, after parents have done all they could do to give their children physical, mental and moral training, there still remains this thing to be done: to plead for God's blessing on the children, and for His blessing on their efforts for them. The danger of their making mistakes and going astray is so great, the temptations that surround and assail them are so many, so strong and so insinuating; the effects of what they are in childhood and of the purposes

that they form then reach out so far into eternity that they need to be all the time girded with the prayers of a praying father and a praying mother. Many of us, looking calmly back upon the blessings of life, can lift up both hands and honestly say that of all those blessings we thank God the most for a praying father and a praying mother. One divine suggests that parents pray (in their closets) every day—pray for their children by name. Pray for them at the family altar. Take them with you, says he, sometimes to your place of secret prayer, and pray with them and for them. Take them with you, too, to the house of God and to the Sunday School.

Another excellent plan would be to have members of the family commit to memory the texts which they hear on the Sabbath. The texts which ministers preach are usually among the choicest in God's word. Commit those that we hear preached from in one year, and we will have in our head and heart a rich store of Bible truths. Scholars may quote Cicero and Plato in studies, but the hearts of millions shall quote the Bible at their daily toil and draw strength from its inspiration as the meadows draw it from the brook. Then, after committing the texts, ponder carefully the thoughts conveyed; for, says St. Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

We often speak of our duty, of a knowledge of our duty. What is the source of our knowledge of duty? It is not from Ararat, which lifted its head first above the flood and received the dove with its olive branch; not from Sinai, which looks proudly upon three nations and almost three countries and overlooks our kind with its great moral code; not from Horeb, where Jehovah with his fearful hand covered his face that man might not look upon his brightness; not from Lebanon, whose cedars were the beauty of the earth; not from the Mount of Olives, which saw the agony of the Savior; not from Calvary, at which tragedy nature shuddered and the heavens were covered with gloom that our best teaching for

duty comes. It comes from the holy Christian training—backed up by the Scriptures; training full of inspiration for our guidance.

THE EFFECTS OF CHRISTIAN TRAINING

When Christian training shall have been revived in the family, and the principles obtain in our hearts, then "Mercy and Truth will meet together and Righteousness and Peace shall kiss each other." Then will there arise a brilliant day-star in the homes. The horn of abundance shall overflow at its gates; the Angel of Religion shall be the guide over its steps of flashing adamant; while within each home charity, love and obedience returned to the earth shall rear their serene and majestic front. When Christian training shall have been revived in the family each member will be a strong soldier of the cross; being doubly armed, will be able to fight his own Marathon, and Thermopylæ, and will never know a Waterloo. Then will all follow "The Great White Light" and become purged of this world's dross; each soul will be girded with the strong white linen of purity, and all our feet will be protected with the sandals of truth. Then will we hail a new advent of that Prince of Peace whose other advent was chanted by the Angelic Choir.

May, throughout this broad land, every family lay a new stone in the grand temple of Christian training, whose dome shall be as the firmament of heaven, as broad and comprehensive as the earth itself.

What Shall be Done to Revive Christian Training in the Family?

A. St. George Richardson, President Edward Waters College, Jacksonville, Florida

By Christian training, I infer, is meant the regular daily observance of those principles of Christian doctrine that tend to draw us nearer in spirit and mind to Christ our Savior. The observance of the Christian duties in this particular was more general among our foreparents and older relatives than it is to-day among us. And why? Because of the fact that directly after the Civil War our

people felt it their indispensable duty to praise the Almighty for His providential care in and deliverance from the bonds of slavery, for preservation of life amid so many dangers of destruction and death.

Then the hearthstone was a more sacred altar than the meeting house; the devout parent when kneeling around his fireplace had seemingly more power and influence with his Maker when he approached the throne of grace than oftentimes had the parson in the church.

Again, it was thought blasphemy to begin the daily routine of work without at first reading the Scripture and "having a word of prayer." This practice was almost universally observed by all Christian people of whatever sect or denomination, and was kept up continuously by the older families even to the present day.

But, what should be done to revive Christian training in the family? This question may be answered thus: With the march of intellect there has been also a march of religious ideas and a progressive Christian spirit of activity. Two decades ago how many Y. M. C. A.'s were there among us? How many Epworth Leagues could you find? How many B. Y. P. U.'s were there? How many Christian Endeavor Societies were there established among us? How many Y. W. C. T. U.'s were formed for our elevation and the betterment of mankind in general? When we think of these several agencies at work, when we realize that changes and reforms are in order even in religious circles and assemblies, as well as in educational and commercial pursuits, the subject of the paper assumes a different aspect.

The first thing I would suggest to be done to revive the practice of having family training in the Christian graces and gifts is the getting and having happy homes where father and mother are in accord both in spirit and body. There should be more regard paid to the spiritual injunction, "Be ye not unequally yoked together." Christ can not dwell in an unhappy home. One can not well invite His presence before breakfast and then exclude Him from the home after breakfast. Without consistency there is hypocrisy.

Marriage is the foundation of the family. To have a happy

home there must be a good foundation in marriage. Hence a second thing to be done is this: Let our preachers exercise more care and caution in the service of joining together in the holy estate of wedlock or matrimony persons incompatible. Where there is an unhappy union the preacher or minister performing such a function is to a certain degree culpable. How can a minister of the gospel give wholesome spiritual and temporal advice to a couple whom he knowingly has unequally yoked together?

Another thing to be done to revive Christian training in the family is this: Let the minister of the gospel be consistent in his practices of Christianity. For just as he conducts divine worship in the church so are his members likely to follow him in their devotions at home. To illustrate: One Sunday the pastor will have his congregation in such a religious fervor that due regard for time is unheeded, and the congregation breaks up feeling "happy" over the good meeting they have had. On next Sunday there is to be a rally! Thre is but little time for religious fervor. The exercises or service is abbreviated, and it may be that some parts are entirely omitted in order to get to the important task of money-gathering. So, in the home, in order to hasten to that part of the day's work that pertains to money-getting, we abbreviate our prayers and omit family devotions. Let the pastors therefore set a better example for his members and congregation.

Again, to revive Christian training in the family, there should be begotten within the hearts of the members of the family a love for such training rather than a dislike. That is to say, when we go to the house of the Lord for divine worship, the services there, while having due regard for piety, should be attractive to the young as well as interesting to the old members of the church, so that the former may have instilled into their hearts a desire for Christian worship whether it be at home or in the church. Only last Sunday a young lady told me that she went to church and Sunday School "simply because her parents made her go," but that she disliked the very way that services were conducted, and the length of time consumed before dismissal. She was glad when it rained, so that she could stay at home and read. Thus you see the

tendency of the young people is to avoid that service which affords no pleasure to either mind, body or spirit, but which becomes a bore.

Where the services are rendered attractive by beautiful edifices, not costly; by good music, not operatic; by lively, timely, crisp sermons, not harrangues; by good order and proper decorum, not noisy; by promptly beginning, not tardy; by early dismissal, not prolonged beyond reason, there will not be wanting attendants nor interest, but the whole people will be glad and rejoice in the Lord, and will learn to love and serve the Lord their God at all times and in all places, whether at home or in the church.

Thus having induced a love for Christian service in the church, it is an easy matter to have a short, interesting service at home, taking care always to have such a service as is appropriate for the time, place and season. With such daily service in the home, the foundation is laid for further incidental training as occasion may require.

What Shall be Done to Secure Christian Training in the Family?

Rev. S. T. Quann, Union Church, Wilmington, Del.

1st. I would advise the importance of all ministers to impress this all-important duty of family prayer in all families of their parishioners. Prayer will form the young and tender character to love God, to honor and reverence Him as no other mode of worship will; they will assimilate those high and noble qualities from God that will raise them to the highest point of moral and social attainments. Then they will be able to impart them to others by contact and association. And raise fallen humanity to a higher plane, at least socially and morally.

2nd. I would advise that all ministers would earnestly impress the great need of catechism training in the families of their parishioners, that the children may not only learn to love God but learn something of His nature and will; their relations to God and His to them. By doing so, children will become converted to God and will

receive that regenerating influence that will enable thm to not only love God, but to obey Him. Then our homes, Sabbath Schools and young people's societies will be a great power, not only in society, not only in morals, but in saving the world for Christ.

3rd. I would like to speak on character formed by association and habit. A man's belief is not the only thing that works upon him. There is a great mistake in saying that as a man believes so is he, if you mean that his character depends upon his belief in any technical theological truth. What a man is depends in a great measure upon his father and mother, and brothers and sisters, and friends. That is, it depends partly on the things that he believes and partly upon the influences that are working upon him in the family, in the society, and in the community to which he belongs. There are a thousand and one circumstances that have much to do with what a man is, and his character is not formed alone by his technical belief. Character is a power. Benjamin Franklin attributed his success as a public man, not to his talents, nor to his power of speaking, but to his integrity of character. That character is power, is true in a much higher sense than that knowledge is power. Mind without heart, intellect without conduct, cleverness without goodness, are powers only for mischief. Truthfulness, integrity and goodness are qualities that form the essence of manly character.

When Stephen of Colonna fell in the hands of his assailants, and they asked him where his fortress was, he placed his hand on his heart and said: "Here, my character."

What Shall be Done to Secure Christian Training in the Family?

WILLIAM H. PHILLIPS, D. D., Philadelphia, Pa.

I propose to treat this under three heads: (1) The Necessity for this, Quite Apparent. (2) The Hindrance in the Way. (3) The Agencies to be Relied Upon for Its Accomplishment.

The Necessity.—The human mind, and especially that of child-

hood and youth, is always susceptible to impressions either good or bad, and it is more eager for the bad than for the good; and there seems to be a race and rush between the good and the evil influences as to which will get there first. But it lies within our power to help the one and defeat the other in some measure. We have the means, the opportunity and the powr to throw on the light, and then occupy the vantage ground and maintain our place in the young mind by fortifying it with the truth of God's word.

The Hindrances in Its Way.—As a people, we are yet largely in our crude state. Both our former and our present environments cling to us, and fight them as we may, they will not retreat an inch farther than we force them back by a hand-to-hand struggle. In a large majority of cases we lack intelligent and moral surroundings to serve us as object lessons; for, after all, example is better than precept. The one-room cabin, the lack of books and teachers, all the family sleeping in one or two rooms, is a positive prohibition of right training.

Our poverty prevents us from providing the necessary appliances for a successful effort along this line. We must depend almost entirely upon other corporations and other capital for our supplies of almost every sort and kind. The railroad, the steamboat, the stage coach, the telegraph, the telephone and everything of the kind. We must go into the courts controlled and managed, in most instances, by those who seek to oppress us. We must depend very largely upon the lawyer and the doctor who is not always in sympathy with us. We must read books, if we read at all, written by men and women who seek to stamp us as an inferior race. All of this, and more, we must suffer on account of our ignorance and poverty.

Ancestors. Their influence. One of the greatest springs in moving and developing a useful life is ancestral memories and influences. To be a descendant of a Washington, a Lincoln, a Grant, a Webster, a Douglass, a Gladstone, a Bismarck, and the like, is a powerful machine to pump aspiration into our lives, which gives irresistible momentum to our efforts. For what the fathers did, the children can and will do.

The Agencies to be Relied Upon for the Accomplishment of This Task.—The home is the seat of moral and religious power. The family altar should be erected in every home, not to be torn down by anything else.

The public school is where much of the life of our children is shaped and molded. We should try, as far as possible, to have our children under pious, Christian teachers, and, as far as the law allows, see to it that the Bible is read in the school. Our country is suffering much on account of the exclusion of this Holy Book from the public schools through the influence of the Roman church.

Last, but no least, the Church. Let each pastor and superintendent, from the pulpit and stand, also in private, insist on the reading of the Bible in the home. Let parents and children take turns in this service. If the children who can read are encouraged in this, they will become interested in it and it will grow to be a pleasure to them. In this service the pastor can be a mighty factor by his instruction and appeals to the whole church.

A Bible Reading Missionary. As few of our churches are able to support a church missionary in whole, they can do it in part, many of them. Select a pious, Christian lady, who can give, say, three afternoons in a week for the sum of $5.00 to $15.00 per month, whose business it would be to go from house to house, read the Bible, gather children for the Sabbath School, look after delinquent members; and so, in this way, untold good could be done. She could distribute cards, tracts, and in many ways render Christian service. Such helps, I think, would go far to help a Christian-training in the family.

What Should be Done to Secure Christian Training in the Family?

Prof. George L. Tyus, Washington, Ark.

When we consider the environments of the home, the atmosphere of society and the social circle and the careless indifference, and much unpleasant discord and division which so often exists between those who constitute the founders of the family, one finds himself

greatly at sea to give an adequate answer to this question, or to suggest what should be done to secure Christian training in the family.

The first great principle which underlies the possibilities of Christian training in the family is a well-established home. By a well-established home we mean that sacred spot which constitutes the center of our affection, around which two hearts beat as one. The place which (as has been said) is the father's kingdom, the mother's world and the children's paradise; the place where all strife is shut out and a sea of love shut in.

But love will not exist except it has a firm foundation upon which to rest; and the only foundation upon which love will stand is Christian character of truth and purity.

Those who anticipate wedlock and desire Christian training in the home should enter the sacred school of the Great Teacher of the Universe, and at an early age first learn to love His precepts and to follow His examples. For he who would teach must first himself be taught, and he who would train must first himself be trained. Prepare early and well for the voyage across the perilous nuptial sea. Self-sacrifice, self-denial, prayer, pains and patience, toil and cares, are the wind in the sails and the pilot at the wheel of the vessel which insures a safe and happy landing.

If confusion, strife or discord in any form is found to exist, it must be totally eradicated, for Christian training in the family can be secured only where the link in the chain of affection is unbroken and where the faults and failures of the home are covered under the peaceful mantle of charity.

This is the only true condition under which we can hope to secure Christian training in the family. This being true, I would therefore suggest the following:

1. Seek to have a well-established home. Let father and mother be a unit in that home, inspired with the same zeal of interest in the future welfare of the children.

2. Let them read the Bible and other good books together in the home, and thereby create a thirst in the children for knowledge and sacred truths.

3. Collect the children together and organize the Fireside School and set up Christian family government.

4. Read the Bible in the home with the children daily. Get them aroused to have Bible reading together.

5. Let them join Bible Bands, Sunshine Bands and other worthy societies for the youths.

6. Hold family prayers with the children, and while in their tender years point them the way that leads to God.

7. Keep them close to your side. Get acquainted with your children. Watch the company they keep, to whom and what they write.

8. See to it that good and wholesome literature is kept in the home and read by the children to keep their minds pure, for as a man thinks in his heart so is he.

What Should be Done to Secure Christian Training in the Family?

REV. E. B. BURROUGHS, LL. B., D. D., Charleston, S. C.

Evidently the first requisite to Christian training in the family is that the parents themselves be Christians; otherwise, it is highly possible that the influence of the one may be contracted by the influence of the other. If the life of the one is Christian and the life of the other is not, it will be quite difficult to train the children in the way in which they should go.

By the advancement of this thought you will at once see that we do not belong to that class of theorists who affect to believe that the Christian training of the family devolves certainly upon the mother. True, it is the mother's privilege to bless the world for good by her influence; true it is that she may make straight paths for the feet of her children, and through such making cause them to attain unto the delectable and glorious heights above; still, we aver that in order to attain the rounded, full-orbed Christian training in the family so sadly needed to-day, both parents, father and mother, should and must be Christians. They must be equal in

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their influence for good. They should remember that child-training is the grandest work ever committed to mortals, and that the responsibility of such training rests as much upon the one as the other.

In this matter they are co-workers. Neither can leave his work to be done by the other. Like Joseph and Mary, they must together go into the temple and present their children unto the Lord. They should remember that their children belong unto the Lord. They for the first years of their life the home is to be their school; that they are to train their children for God, and for His service, and should therefore carefully and prayerfully watch the opening minds of their children, imparting such lessons as shall lead to their development into Christian men and women, and this they can not do unless they are themselves Christians, for it is impossible for the blind to lead the blind, or for him that knoweth not to instruct those who are in a similar condition. Next in order to both parents being Christian in order to secure Christian training in the family, I would mention harmony or agreement of ideas. The family is a firm, in which the father and mother are equal partners. They are together responsible for the Christian training of their children, and there should be no variance between them. They should be mutually bearing and forbearing and be in agreement upon those things which make for the uplifting of character and the development of Christian manhood and womanhood, and equally in harmony and antagonism to those things which tend in a contrary direction. The third essential we might mention as being in order to the Christian training of the family is that of the family altar. This should be in every home, but especially in every professedly Christian home, as the mariner would not dare go forth upon the bosom of the trackless deep without his magnetic needle. Neither should a family attempt to sail life's troubled sea without a family altar. This altar should be erected as a memorial between them and God, and each evening father and mother and children should gather and pour out unto "Him from whom all blessings flow" their prayers and hymns of praise and thanksgivings.

It is better to obey than to sacrifice, is the teaching of Holy Writ.

If God, then, finds it imperative that man and angels should obey, before requiring them to do anything else, how much more necessary is it that obedience be required in the home? Teach and require the children to obey, and when they have learnd to obey their parents it will not be hard for them to obey God. Obedience will then become a part of their nature, and in the subsequent years they will be able to say "I delight to do thy will, O God!"

But it is just here that most parents fail. Laxity of discipline is the bane of thousands of homes, but not only of home but also of society in general. Thus it behooves parents to train their children to perfect obedience to the laws of God and the laws of State if they would have them reach the difficult height of self-control, self-restraint, patience and truthfulness. Be not lax along this line, but, like the engineer, with strong and steady hand upon the throttle of his mighty engine, guiding its every impulse and directing its every motion as with tremendous throb it bounds away o'er its beaten track, hold your children down to the right and just performance of every duty. The next duty we would mention as being necessary to secure Christian training in the family is that of reading and studying the word of God.

The Psalmist says: "Thy word have I hid in me that I might not sin against thee," and a greater One than the Psalmist has said: Search the Scriptures, for in them ye have eternal life, and they are they which testify of me." Paul, in writing to Timothy, says: "From a child thou hast known the Holy Scriptures, which are able to make the wise unto salvation through faith which is in Christ Jesus." And God, in giving direction to Moses with reference to the propagation and perpetuity of His word among the children of Israel, said: "Therefore shall ye lay up there my words in your heart, and in your soul, and bring them for sign upon your hand, that they may be as frontlets between your eyes, and ye shall teach them your children, speaking of thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Thus we see that God was and is still requiring that parents shall instruct their children in His holy word, and I venture

the remark that had Israel obeyed the divine command she would not now be a people without a home.

Think not that children are to be left to follow their own inclinations in this regard. You are morally bound to see that they have spiritual as well as mental and physical food. Failing to do this, you will have no one to blame but yourself should your children in after years be led into wickedness and attribute their leanings in that direction to a lack of Christian training in their early years. Remember that youth is the seed time of life. Seed sown then will spring up and bring forth fruit in after years. Plastic is the mind in childhood.

Avail yourself, then, of every opportunity to make it all right; for, as Spencer sang:

> "It is the mynd that makes good will,
> That maketh wretch or happie, rich or poore."

The last minor essential is that of example. The commonplace remark that "example is better than precept" is none the less true because commonplace, for it is incontrovertably true that we can and impress others more by what we do than by what we say. Before parents can give their children proper Christian training they must themselves be Christians in word and deed. Their lives must be blameless in the home. Children are imitative and watch us more closely than we think. What they see us do, they will almost invariably do. Exhibitions of temper, pride, selfishness and their concomitants should be strictly guarded against. Never say or do before your children what you would not have them do or say. Be as nearly perfect as is possible for you to be, and let them see in you the personification of a well-rounded Christian character.

What Should be Done to Secure Christian Training in the Family?

ARCHDEACON JAMES S. RUSSELL, Lawrenceville, Va.

The family was ordained of God for good and wise purposes, and it is expected that they who stand at the head of families should

see to it that they and every member belonging thereto comply with crtain rules which are approved by Him who is the Author and great head of the family. There is no realm which equals the family circle, and they who reign over it are in many respects superior to the sovereign head of some great empire. They who are placed at the head of such a kingdom are responsible to God if they neglect the enforcement of the rules laid down for the government of the same. True happiness comes only to those who live in accordance with the laws which govern well-regulated homes. As the experienced mariner steers clear of dangerous shoals so should the head of every family see to it that every precaution is used to further the best interests of those who come under his tutelage. The breach of natural laws causes sickness and death, so also might we expect unhappiness and perpetual discord in the family where God's laws are not printed upon the hearts of those who reside therein. It is true there rests a great responsibility upon the head of those of the household, still their rules for the government of the home should so conform to the laws of God as in no way to conflict, and then it will move smoothly on without the slightest friction.

I consider family prayers to be one of the first requisites of a well-regulated family. The father or mother of every family should set up the family altar and officiate regularly thereat, that the young of the household may imbibe and put into practice the sacred lessons learned thereat. First of all, it is very essential that those who officiate at the family altar have themselves learned by sweet experience the wholesome lessons they undertake to impress upon others. For, without a knowledge of these, it will be hard to impress them satisfactorily upon others. The neglect of family worship has done much to cause the young of the race to wander and lose the respect which they should cherish for the home. Prayer is the key to open the day and the bar to shut in the night. But while these might be termed the early and latter dew, we should also choose out special seasons for more abundant effort that our prayers may overflow like Jordan in times of harvest. "A good man's prayer," we are told, "will from the deepest dungeon

climb heaven's height and bring a blessing down." Prayer is none other than the wing which ascends to heaven, and meditation the eye which sees God in His glory and takes cognizance of what He would have us believe and do. Prayer is but a shield to the sword, a sacrifice to God, and a scourage to Satan; and it should be made frequent use of. For they who go often to this fountain have their thirsts quenched and their souls revived. Our prayer and God's mercy are like to buckets in the well, one ascending and the other descending. It is not necessary that we should be eloquent; but, above all things, earnest. Frequent reading of the Bible, the use of sacred music and other like helps will do much to secure Christian training in the family. There are many volumes extant on family worship which might go very far toward overcoming the timidity of father or mother in his or her efforts to conduct family worship. But where parents are illiterate and these can not be used, let them utter the Lord's prayer in concert with the family. For our Lord tells us when we pray say "Our Father which art in heaven," etc. This prayer covers the whole realm of human needs. For in it we desire our Lord God, who is the giver of all goodness, to send his grace unto us and unto all people: that we may worship Him, serve Him, and obey Him as we ought to do. And we pray that He will send us all things that are needful both for our souls and bodies; and that He will be merciful to us, and forgive us our sins ;and that it will please Him to save and defend us in all dangers both of soul and body; and that He will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death.

Nowhere else do we find so much wholesome food for our souls and the souls of those who have been given into our hands to be rightly instructed in God's holy word and ways. Le the father and mother begin from the earliest stages of the child's existence to impress upon it holy thoughts of right living, and thus train it in the way it should go, so that when it is old he will not depart from it. The lack of Christian training in the family may be traced to the desire to get too much of the goods of this world. In this age of rush men are thinking too much upon the things which are

temporal and less upon those which are eternal. More attention should be given to the religious training of our children in church and school. A noticeable feature in the religious training of our children is seen in our lack of interest in seeing that they are sent to the Sunday School and church service. In many instances our children are sent to the Sunday School and told to return home when church service begins. We should see to it that they hear sermons, and chiefly provide that they learn the Lord's prayer, the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health, that they may be virtuously brought up to lead a Godly and Christian life.

The success of this rests to a very great extent with the ministers of the gospel, whose duty it is to properly instruct the members of their own flocks and the communities in which they reside to live pure and holy lives and to train their children to do likewise. It becomes us as ministers of the gospel to be examples to our flocks and thus by word and deed set them examples of right and holy living. We should in the truest sense become shepherds to our flocks, living epistles, known and read of all men. Not the "do as I say" policy, but the "do as I do" policy

We are to preach Christ, my brethren, and Him crucified, and know no other name under heaven whereby man may be saved, and thus lead men to the blessed fold of God.

This is our mission, for no man lives to himself, but each Christian is a citizen in the King's domains.

When we as ministers and leaders of our people shall have discharged our every duty, then will we have an answer to the question, "What should be done to secure Christian training in the family?"

CHAPTER XXXVII

TO WHAT EXTENT IS THE RACE ADDICTED TO DRINK? ITS EVILS AND ITS CURE

REV. W. T. JOHNSON, B. D., Richmond, Va.

"To what extent is the race addicted to drink?" When we remember the appalling circumstances in which we were placed by the dreadful institution of slavery, and its wicked examples, it is not to be wondered at that the Negro now cultivates a taste and even a love for strong drink. The Negro had been taught that strong drink would impart strength to him by which he would be able to give to his employer satisfactory service. This idea was false in its conception and practice, yet we find by observations that it still obtains among our people to-day to a very great extent. This false idea is met in the crowded cities, in every town, hamlet, village and country district in this broad land of ours. The advocates of this idea are not confined to the male class of our citizens, but to an alarming extent we find that the idea has many ardent supporters among the female constituency of our population.

This in itself shows to what extent the drink habit exists among our people, and rather complicates the situation, for we are wedded to the old idea "that the hand that rocks the cradle is the hand that rules the world," and when that hand begins to tremble under the influence of strong drink the world is in danger and the peace and well being of the nation, race and land are in a perilous shape.

Our experience teaches us that the drink habit extends its influence to the home, to the young people in the home and to the society formed by these young people. We are here reminded that everything that is good or destined to be good has its enemy; our fields of grain and our gardens of fruit have their enemies. Liberty has its enemy. The home life of our mothers and fathers

had its enemy in the wicked men and women who claimed, by right of ownership, that they had a right to control and boss our mothers and fathers and dictate as to what policy their home life should be.

Our homes to-day have a worse enemy than any we have mentioned, in the drink plague of all civilized society. This plague is no new thing. It had a long and fearful history attached to it. It seems to be in the blood of the generations of men, inherited from a heavy drinking past. If we would take a retrospective view down the line of human history we would find the habit of drink as far back as we could trace.

ITS EVILS

The evils of the drink habit among our people are more numerous than we have time and space to mention; but we should not forget the odiousness of this evil habit. I think it was Cardinal Gibbons who once said: "Intemperance, like treason, ought to be made odious in the land, and there is a close similarity between the two. The treasonable man endeavors to dethrone the rightful sovereign, and intemperance dethrones reason, the ruler of the soul!"

In view of this statement and my observation among my fellowmen, I can say that, above and beyond all the evils which pervade our fair land to-day, this hydra-headed monster, intemperance, dominates them all and subverts all things upon which it takes hold to become the servants of its will. It lurks in the lowly hovels. It revels in the palaces of the great. It prevents government from its high purpose and makes it weak and unable to either direct the affairs of government or to promulgate its laws. It desecrates the family altar, despoils the sweet influences of the family circle, rends virtue into shreds, and puts a premium upon vice. It impels the infuriated mob to deeds of horror and crime more heinous and barbarous than those wrought by Nero. It dulls the conscience, it intensifies the passions, it destroys self-control, it distorts the vision. By it our alms houses are filled, also our courts and prisons overflow with its victims.

The evils which the drink habit works are without limit and

without number. It was Mr. Spurgeon who once said that "grape juice had killed more than grape shot."

It is true that we suffer more from the drink habit each year than we do from war, pestilence and famine. It is high time that the whole people should awake out of sleep on this subject and work for the good of the cause and the saving of our young people.

Our young people should know that the drink habit will put their souls to sleep as well as their bodies, keep them away from the great invisible realities of life, and shut their eyes to the evils and dangers of itself. The man who has any faith in the possibilities of the Negro race who does not dare stand and advocate the temperance cause to-day in its boldest and most radical form is a coward, and, in a certain sense, a dead weight upon society and the church. Those men and women who steal the livery of science and clothe themselves in the cunning drapery of sophistry and become the pleaders for strong drink, passion and vice, deserve the everlasting condemnation of humanity.

ITS CURE

The great question of the hour is, "How shall we cure this evil?" Some would say that the cure lies in organization. I admit that there is great power in organization, but my experience in dealing with humanity teaches me that it is wise to look far beyond organization for the secret of success in curing this great evil. It is true the temperance societies, the Good Templars, the Sons of Temperance, the W. C. T. U.'s, the B. Y. P. U.'s, the Epworth Leagues and the Y. P. S. C. E.'s have done great work in bringing about the cure, but let us remember that these were the machinery that was driven on by an unseen principle.

First, a genuine spirit of reformation with reference to the drink habit, deeply rooted into the hearts of the leaders of our people in all the walks of life. The time has not come, and neither will it ever come, when the true leader can not influence his followrs. If it be possible to unite all true leaders on this most important question and start them out with a burning zeal to make a united effort to crush out this great enemy of our race, the results would cer-

tainly be encouraging. For the reason that men and women want examples by which they may go in order that their blindness may be removed, their disease healed and their resolutions and purposes to abstain from strong drink strengthened, the proper spirit in the leaders would soon be imparted to the followers and a campaign will be begun.

In the second place, I would suggest "A thorough education of our people as another element of the cure that we so much desire." When the people learn that alcohol is a poison in all quantities and under all circumstances, and when they learn that it is not necessary in health or disease, then we may look for some gratifying results in the temperance reform of the age.

The people must reach that point where the argument of reason will become stronger than that of feeling. This is indeed a hard point to reach, when we remember that we are so constituted that our feelings are generally final in their authority. The education above referred to must of necessity be specific, and will likely have more effect upon the rising generation than upon those who are already hardened in their ways of thinking and acting. We must begin this education at the mother's knee, let it go through the kindergarten and public school life, and continue it in the normal and high school, academic and college life, and then we may hope to see marvelous changes for good.

My next suggestion as to a cure for this great evil is a regenerated church membership, who will not in any way condone this evil in any who seek membership into it. But, on the other hand, will rise up as one man and condemn it by the authority given to them by God's holy word, which teaches that we must touch not, taste not, handle not, the unclean thing.

To What Extent is the Race Addicted to Drink? Its Evils and Its Cure

Rev. William Flagg, B. D., Memphis, Tenn.

Our racial progress since emancipation has indeed been the wonder of the world. The history of nations or races has nothing com-

parable to it. It was hard work, for over one thousand years, to bring the proud Anglo-Saxon from his dirt caves in the wilds, feeding upon tree-tops and herbs, to his present day Fifth avenue mansion, surrounded with every comfort of modern civilization.

It seems but yesterday when the shackles of slavery fell from the hands and feet of the American Negro. A little over a quarter of a century is just passed, and yet from nothing he has acquired four hundred millions of property in lordly homes, fertile farms, eminent schools and beautiful churches. Only twenty years ago he had progressed about two per cent. in reducing his illiteracy, but to-day nearly one-half of the race can read and write. In spite of this splendid record, my friends, I am here to-day to say to you, with shame and confusion of face, that we are ourselves about to mar our magnificent record of the past and turn back into a more awful slavery than that from which we have just emerged, because of our love for strong drink. There can be no longer a hiding of the fact that the Negro is addicted to strong drink; it will not help the case to say that the Anglo-Saxon is also addicted to strong drink, and more so than the Negro. To know that the other fellow is more badly burned than we does not relieve the fact and hurt of our burn.

Should I be asked to name the origin of this ruinous habit, I would point to two sources, viz.: First, imitation; second, association. It has not always been that we have been addicted to drink. In fact, history does not show that any race in their primitive state was given to drink, the Alaskan Indian excepted. The Negro catching the imitative spirit from the Anglo-Saxon, took to drink, through imitating the low habits of his master in slavery, for he came here sober, without any knowledge of the white man's "fire water." The Negro is quick to catch on—how quickly he caught on, too,—and is rapidly assimilating the American civilization. Like Israel of old, the desire to be like others has seized upon the vitals of the race to the extent that it has become a second nature for us to copy the white man's weakness. Acquiring the Anglo-Saxon's bent for ease and luxuries has fastened upon us a curse which we must soon realize is breaking the speed of our progress;

then, too, association is doing its deadly work, especially the kind from which we must suffer. The low and vicious white man is in too close a contact with the race. The white press is always flaunting in the face of the world the dirty rag of social equality. There can never be, they say, social equality between the Negro and the white man, and yet these same folks go home at night to their common law Negro wives and kiss good-bye in the morning their own illegitimate and mongrel mulatto child.

We have social equality in almost every town and city of this whole Union. It is forced upon us, because it is now in a way to gratify the hellish lust of the low and vicious white man.

This contact is the baleful curse of the black man of America. It is this contact that has brought and fastened upon us the drink curse. It is this contact that is brutalizing the Negro every day. "Old master drank in slavery time, my boss drinks now, and therefore Ise gwine ter drink," is the philosophy of the drink evil in the race. But I must remember that our subject admits the fact that the race is addicted to drink, and, therefore, only inquires as to, first, its extent; second, its evils; third, its cure.

In regard to the extent of this addiction to drink, I have this first illustration, which, I believe, will be a fair representation of the case. In the city of Memphis, Tenn., of over 102,320 souls, there are about 45,000 of these Negroes who are habitual drinkers to a greater or less extent. The majority of these drinkers have about as large or larger liquor account to settle for on Saturday nights as their grocery account; in fact, to say that four-fifths of the race are addicted to drink, one-half are on the border land of drunkards, and one-fourth are incurable drunkards. I admit this is a fearful ratio. Beer and gin are the most popular drinks. Both sexes drink and, according to what I have observed the women drunkards come very nearly on a par with the men. The children drink, growing into the habit by being sent to the corner grocery to bring drink. There is hardly a grocery store in my city which does not sell strong drink. Our people will not patronize it if liquor is not sold.

ITS EVILS

The question now arises: Are there evils following all this drink? It can not otherwise be but that evils dire, ominous and awful should and do follow this wholesale drinking. Here are some of the many evils: Poverty, weakness, disease, moral disorders, profligacy, idleness, shiftlessness, divorces, paupers, vote-sellers, neighborhood brawls, church splits, magistrate court cases and premature death.

A number of life insurance companies will not take risks upon the Negro. Some of them have dropped him, others discriminate against him by having a higher rate of premium. Just how much is being said about the high death rate of the Negro, some claim that the Negroes' death rate is nearly double that of his white brother. Then take the case of that dread disease, consumption, the alarming extent it has reached in the race. Twenty-five years ago it was almost a curiosity to see a Negro consumptive, but now we are dying by the thousands every year with it. Young people now are filling up our cemeteries who ought to be living well for years, are yielding to this awful scourge. Drink, my friends, figures more largely here than anything else.

ITS CURE

I pause to ask, ought we not to try to relieve the race of at least some of the evils of drink? Do we not owe them this duty?

For this reason, I may be excused for suggesting some remedies as a cure, viz.: first, the graveyard; second, the home; third, the schoolroom; fourth, the church.

1. The graveyard must figure in this problem, and will, for at least one-half of the drunkards of the race can only be cured in death.

2. The home must be made sober. Drinking parents will produce drinking children. Rid the home of liquor and the man, through the child, is saved.

3. Emphasize more in the school training the poison of intoxicants to the human system. I believe in the old adage: "What-

ever you want in the life of man put it in the school of the child."

4. A sober church, with a sober pulpit and sober membership.

With the graveyard thinning out the drunkards, the home bringing children up in soberness, the school room educating children in soberness, and the church resolved into a temperance society for the salvation of the young, we have the only cure for this great sin and evil of drink to which this race is so alarmingly addicted.

To What Extent is the Race Addicted to Drink? Its Evil. Its Cure

W. G. JOHNSON, D. D., Macon, Ga.

To find out to what extent the Negro is addicted to drink, you need only to ascertain the nation's drink bill, and then find the Negro's ratio of the bill, by determining what per cent. of the population he is. The drink bill of the nation in 1900 was about $1,500,000,000. The Negro composes about one-ninth of the population of this country. If he consumes his pro rata share and pays for it, he will have spent no less than $16,666.666. That the Negro's thirst for alcoholic stimulants is not more insatiable than that of the white neighbor can readily be seen by consulting the records of the prohibition elections in Georgia. In making this assertion, I am not unmindful of the fact that the Negro vote has been held responsible for every defeat that prohibition has sustained in the many locol option contests.

The Senate of Georgia at a recent session gave prohibition a black eye without a single Negro vote to help it. It must, however, be admitted that the Negro consumes his full quota of the juice, and yields to no race in his devotion to King Alcohol, nor does he permit any one to worship more devoutly at his shrine.

The difference in the two races is a difference in the degree of culture, refinement and self-control, and not in appetite.

Where there are no restraining influences, in both races, passion predominates over reason, and lust over conscience. The animal

is gratified at the expense of the intellectual nature of man. We now consider what effect drink has upon men:

1. Its Physical Effect.—Strong drink, as a beverage, is more deadly than pestilence, and more destructive than the sword. It is said that four-fifths of those who were swept away by the dreadful visitation of cholera in 1832 were addicted to the use of strong drink. In St. Petersburg and Moscow the whole population ceased to drink ardent spirits so sure were they that they drank death. In 1848, when 53,000 died in England and Wales, and when 20,000 fell in 1854 and again in 1883, when 55,000 succumbed, drunkards and tipplers were searched out with such unerring certainty that it was seen that the arrows of death are aimed and not indiscriminately thrown.

M. Huber say 2,150 perish in twenty-five days in one Russian town. He said that persons given to drink perished like flies. Alcoholic stimulants have more than one disease that its votaries must succumb to. It is often the direct cause of all forms of liver and heart troubles, and the kidneys and nervous system are often wrecked by its ravages. Not only does it aggravate and often cause the death of its friend, but has a baneful effect upon the entire system. Rheumatism, gout, and in fact all kinds and classes of disease can be traced to the terrible effect of drinking liquors.

Life insurance companies testify that the total abstainers enjoy increased longevity. The stand taken by all the leading companies against assuming risks is a fair barometer as to the opinion the medical profession holds the tippler.

It is said that when Russian soldiers are embarking for the front a corporal passes along the line and smells the breath of every man. If he detects the faintest odor of liquor that man is instantly sent to the barracks. The Russians recognize the fact that a man addicted to drink can not stand fatigue. It is admitted and maintained by all scientists and trainers employed by the leading colleges that a man addicted to drink will not make a successful athlete. His endurance is limited, and his muscles can not be hardened.

The moral effect of drink is very evident. The rum sucker, the

tippler, the prostitute, and the harlot, bear a family likeness not to be gainsaid. In fact, liquor seems to be the devil's incubator, by which he hatches profligates, prostitutes, harlots and criminals. Under its influence the gravest crimes have been committed, the most beautiful lives blighted and the most lovely characters stained. John L. Stoddard tels us that Interleaken, a city in Norway, is so perpetually cloudy and rainy that if a horse sees a person without an umbrella hoisted he will run away. As Interleaken is without sunlight, so are the lives of those over whom alcohol sways the sceptre. Time fails us to mention a few of the myriads who made shipwrecks of their lives by drink.

It breeds poverty, vagrancy and pauperism. It is a fact worthy of mention that in every State, county or town, where there has been a restriction of places, where the sale of ardent spirits can be had, there has been a corresponding increase in the sale of land and the necessities of lif. The mrchants of Lebanon, Tenn., testify that when saloons were abolished trade increased from 25 to 47 1-2 per cent., and that the demand for homes caused the price of realty to advance 20 per cent. This surplus money had been poured into the coffers of the whisky dealers.

THE REMEDY

We suggest, as the first remedy, total abstinence for ourselves. The apostle offered a timely suggestion to Timothy when he said: "Take heed to thyself." We have often heard of officers of the law who gambled and yet had men arrested, tried and convicted for the same offense. We have also heard of the judge who lectured a prisoner for carrying concealed weapons, when at the same moment his own concealed weapon dropped from its hiding place. This is hypocrisy in temperance advocates who themselves are addicted to drink. What the thief on the cross said to Christ ("If thou be the Christ, save thyself and us") is applicable to all but Christ. Let us try to save ourselves from that demon that stalks abroad throughout the length and breadth of our great country, devastating all that is pure and noble in our civilization, and all that is just and holy in our religion. Let us save ourselves from

the social glass, the society cup, and then let us sound the tocsin to the wayward and the wandering. When the common people of the French republic were taxed to the point of desperation to support its nobility and its clergy, a clergy that had neither the form of Godliness nor the power thereof, France produced more infidels than believers, more wickedness than righteousness. Such will be our fate if we do not save ourselves from the grim iron teeth of this hydra-headed monster before we pose as the savior of others.

We should try to create a good, healthy sentiemnt against it. This work should be started by properly disciplining the young. Thoughtful men, far-seeing men, broad-minded men, have always sought to rope in the young whenever they had a principle to maintain or a cause to champion, whether they were moved by the spur of self-aggrandizement or whipped on by the lash of patriotism; they have stopped and said to the young what Barak said to Deborah: "If thou wilt go with us, then I will go; but if thou wilt not go with me, then I will not go." When Cataline, the Roman conspirator, sought to overthrow his country's liberty he started by corrupting the young. When Lycurgus, the Spartan law-giver, wanted to make wise and strategistic warriors his attention was turned to the training of the youth. He instituted laws compelling the people to eat at public tables from which all children were excluded, and they were only allowed such food as they could snatch from the tables without the knowledge of the manager. If detected and caught they were sorely punished, perhaps. We have read of the boy who stole a fox and then suffered it to tear his vitals out rathr than to be exposed. I need not tell you that their devotion to such rash methods made them adepts in their line.

The home influence of the young has a great bearing on the conduct of the youth when he arrives at a mature age. The home is the heaven-appointed training school in which the young should get their first inclination to and instructions in the principles of all that is pure and elevating. Solomon, perhaps, had this in mind when he uttered the injunction: "Train up your children in the way they should go." I am a firm believer in hereditary taint. Parents may not bequeath to their posterity external wealth, but

never fail to leave that which is more important and far-reaching, and that is trend of character. Many a father has left to his son as his only legacy an insatiable thirst for liquor. Many children have their stomachs set to lust for strong drink before their birth by their mothers' habitual drinking or by the whiskey administered directly to the child in tea or other liquid. Let there be a temperance brigade in every family, presenting a solid phalanx in the battle against King Alcohol; let their battle flag bear this inscription: "For Christ; for Home and for Country." Finally, let the church of God, which is ally and forerunner of all civilization, bestir itself. The church has led all of the great reforms. Lord Edward Woodhouslee informs us that Greece was phlegmatic and not susceptible of civilization until the Titans settled among them and incorporated their religion with that of the aborigines. When the Pelasgi and other tribes of Greece accepted religion then and not until then were laws made among them. What is true of the Grecians is equally true of the Phœnicians, Egyptians and Romans. Romans.

The Church of God is a great army, with Jesus Christ as the commander-in-chief. Solomon saw her marching "terrible as an army with banners." Let her unfurl her banners to the breeze. Let her march to the tap of the gospel drum. Let her be more aggressive and push the battle to the gates, singing as they march: makes brutes out of both white and colored who drink it.

"Onward Christian soldiers,
Marching as to war;
With the cross of Jesus
Going on before."

To What Extent is the Negro Race Addicted to Strong Drink? Its Evils and Cures

Rev. E. M. Jones, B. D., Montgomery, Ala.

Whiskey has no respect of persons, races or nations. Therefore, because a man happens to belong to one race or the other has little

to do with his appetite for strong drink. Liquor intoxicatss and makes brutes out of both white and colored who drink it.

On the whole, there are more drinkers among the white people than the colored, because there are more white inhabitants, besides, they make it and are more able to buy it, they sell it and practically own the saloons of the country.

But it is a great calamity, and humiliating to say that according to our numerical strength, about the same per cent. of our race is addicted to the habit of drinking and drunkenness. It is a terrible fact that thousands of our ptople are intemperate and are under the awful power of strong drink. If we had but one drunkard of the race that would be just one too amny. The extent of intemperance among our people is alarming, its results are far-reaching, exceedingly dangerous and hurtful. It ls keeping our people from buying thousands of good homes and farms; it causes them to lose many good jobs; paralyzes business enterprises; it is cutting short the education of our youth by the thousands, and degrades our home life, corrupts our moral life and injures our religious life.

The bulk of our drinkers is found among the lower classes, who are uneducated and unreached by the church and society. It is that class which is thriftless, thoughtless, purposeless, and care for nothing more than "a good time," who constitute a majority of our drunkards. But I state a fact when I say that drinking is also found among our so-called upper class, who have had better opportunities and privileges of knowing its woeful results.

We go further and say that to some extent drinking is being done by church members. And here and there professional men—ministers not excepted—indulge in strong drink.

If all the churches would exclude all the members who are guilty of drinking, you would be surprised to see how many vacant seats there would be in all these churches. And if all our conferences, associations, conventions and synods could find out and fire all members who indulge, it would create a great ripple in the ministerial world.

Following the truth, it would lead us to say that from the pulpit

to the back door, and from the best to the worst, you will find some who are addicted to strong drink. This is no reflection on the thousands of our people who do not drink under any circumstances, but who live lives of sobriety and purity, and preach sermons against this curse of curses. Neither is this an insinuation on the hundreds of thousands of our church members who are total abstainers and worthy followers of the Man of Gallilee. But it does show that one of the greatest hindrances to the progress and uplift of the race is strong drink; it does show that intemperance has encroached upon all the sacred and vital interests of our people; it does show that we must rise up and put it down or be kept down by it; it does show that no one but the Almighty knows the full extent of this evil upon our race, our country and our nation.

ITS EVILS

After a careful and deliberate consideration of the evils of the race and the country, we do not hesitate to say that we regard intemperance as the greatest curse in the catalogue of crimes. Do not think that I am hasty in reaching a conclusion or extravagant in my opinion, but regard these sweeping assertions as the outgrowth of duly considered facts, which make the saloon the hot-bed, directly or indirectly, of three-fourths of the crimes committed in this country.

It costs our race millions of dollars and costs the nations billions.. The record of strong drink is so black, its deeds so alarming and destruction so great and far-reaching that it will justify the severest utterances of a righteous indignation. For "it obliterates the fear of the Lord and a sense of accountability; it dethrones reason, paralyzes the power of conscience, hardens the heart and makes men, who were made a little lower than the angels, ferocious animals."

Who is responsible for the existence and continuance of this monster evil? The manufacturer for making it, the drinker who drinks it, the rum-seller for selling it, the government for licensing it and every man and woman who is not exerting his uttermost

influence and doing all in his power for the final overthrow of the saloon.

ITS CURE

What are the cures? What the remedies? To tell the remedy for this malady which is hoary with age, and prescribe a cure for its racial as well as national disease is a great task. But I suggest that it is the work of church and pulpit.

It has been wisely said that a "chain of linked logic as strong as that which binds the universe together binds our subject upon the conscience of the church and pulpit." And until the church and pulpit, which are the great centres of moral and reformatory power, rise up with all their strength and might and strike this king of evils a final blow, we must hold them to some extent responsible for the continuation of this evil. This enemy must be conquered by the agencies of the Christian church; it is the task of Christianity. The preaching of the gospel with the power of the Holy Ghost will do for our generation what it has done in past ages: right the wrongs of men and women and establish truth and righteousness. It is vain to expect the devil to strike down his strongest agency. It is useless to hope that the world will undertake the overthrow of a moral evil that the church and pulpit hesitate to attack. It reflects honor and glory upon the church to say that the world expects and awaits its leadership, in this, as in other moral reforms. We need a united pulpit and a united church to put down forever a united enemy.

The 100,000 ministers must march in one solid phalanx, followed by the 200,000,000 Christians, supported by our institutions of learning and the newspapers of this country in order to win the greatest victory that has ever been won by mortal man. By cultivating public sentiment, by encouraging the women in their efforts, who have wrought so nobly in the past and whose achievements are so enduring. These are the remedies which have overthrown the other evils of the country and will overthrow this.

To What Extent is the Race Addicted to Drink; Its Evils; Its Cures

REV. ELAM WHITE, Maysville, Ky.

"Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise."

Intemperance is a subject that concerns us all. Life must be temperated. The unbridled appetite must be bridled. In this active western civilization there is a tendency to a too general use of poisonous narcotics to relieve sorrow and physical pain. The science of medicine teaches that the effects upon the physical, mental, and moral life is weakening not only to the recipient, but to posterity.

We have not had an opportunity to consult court records and do not know of any statistics that would give the exact percentage of the race that is addicted to drink. But having lived in the central States, and as a minister, having labored in Cincinnati, Louisville Chicago, Cleveland and other cities of less note, we are of the opinion that the great portion of the race is addicted to this evil. Not only the rougher element of our race drink but even some among our most gifted and professional men and sometimes women have been known to indulge in strong drink. We do not know that we shall say all that may be said upon this subject, nor escape criticism in all that we may say, nevertheless it must be acknowledged that the evil of strong drink is one of the greatest obstacles to the success and progress of the Negro. The evil effects are damaging to our physical, mental, moral, material and spiritual life. This gigantic evil has krecked millions of lives, overthrown and destroyed thousands of homes, sent to prison and to the gallows hundreds of good men. It has transformed the palace into a hut, and caused the millionaire to become a professional beggar. The old and young, the rich and poor, have kept company with this demon. And through its influence too many precious lives have come to an early and untimely grave. This hydra-headed monster is often conspicuous upon Sunday excursions, and these excursions are frequently fostered by religious gatherings. Our secret

orders have often put the leadership of their lodges in the hands of men and women who are known to indulge in strong drink. And ministers and laymen of the church are also guilty of indulging in this evil. Too many of our young men, through the influence of liquor, are debarred from positions and social standing, and are congregated upon the street corners and in front of barrooms. It is this street-corner Negro that is a curse to the race. It is he that gossips about every woman who passes along the highway. It is the ignorant, lazy, dishonest and dangerous Negro that impedes our progress. From this class, the unfair-minded white man too often forms his opinion of the race. But he who descends to this low plane of criticism is not a true judge of men. There is but one place to judge and determine the proper development and elevation of a people, viz: its acquisition of knowledge, accumulation of wealth and its production of leaders.

Our redemption is to be found in the following institutions: the home, the school, the church. The home that has erected a family altar and insists upon every member of the family gathering there morning and evening and here invoking the blessings of Almighty God upon each devotee. Into such a home the angels of God will love to come and sit and sing. Out from this home will go young men and women who will not associate with drunkards. And when the young women of this race absolutely refuse to keep company with any and all young men whom they know to drink, then, and not until then, will begin the dawn of a better day.

To What Extent is the Race Addicted to Drink? Its Evils and Its Cure

REV. RICHARD SPILLER, D. D., Hampton, Va.

There are three aspects of our condition as a race which make this questior one of particular interest.

1. We are poor, and this fact can not be disguised; there are a few of us scattered over the different States of the Union who

have accumulated some wealth and have made some progress, but the masses are still poor and have not as yet been able to get out of the one-room cabins.

If it were ever right to indulge in intemperance, are we financially prepared to do it? One of the main questions that confronts us to-day is the one touching our bread and butter. Page concluded that our places are being filled daily by members of the opposite race upon the ground that they can be depended upon.

If the Negro would keep apace with the age in which he is living he must own and till the soil, he must not only be a consumer but a producer. He must build up his home and educate his children —he can not do this and cling to the intoxicating cup. Many of our people become offended when it is intimated by one of their leaders that they are more addicted to strong drink than the opposite race.

2. We are in the state of degradation.

3. We are dying more rapidly than the whites. Especially is this true among certain diseases.

If the Negro of the South—I speak especially of the South, because it is here where the bulk can be found—if he would only let the white man, who is the maker of the whiskey, consume it or drink it, at least one-half of the saloons, in my opinion, would have to close.

Whenever a movement is started in any county or State having for its object the destruction of the saloon, how hard it is to solicit the interest of the Negro in these movements. Not only is it true of the laity of the church, but it is also true of the preacher; not because they are intemperate, but because in childhood many of them were taught that strong drink was an excellent medicine. Where did the idea originate? It is one of the old relics of slavery, handed down by our foreparents. During the harvest seasons whiskey was used just the same as water among the slaves; so much so that many of our old people felt that they were not prepared to worship God without its aid. Hence there are churches to-day that will allow its members to deal in strong drink and hold membership in the church. These facts, to my mind, throw a little

light upon the question as to what extent is the race addicted to strong drink.

In attempting to answer the question, "To what extent is the race addicted to strong drink?" I do not think that I would exaggerae if I were to say that 60 per cent. of the money made by our people is spent for strong drink. Take, for example, the county in which I live, one of the smallest counties in the State of Virginia, with an area of about fifty square miles, with a population of 19,460. Of that number 6,125 are colored and 13,335 are white. In that county alone there are seventy-three saloons. Many of these saloons are owned or controlled by our people.

So far as its evils are concerned, they can be seen everywhere and by everybody. Many men who are slaves to strong drink would be glad if it could be carried entirely out of their reach. Go to the State penitentiaries and to the city and county jails of this country, and examine its prisoners and find the thing that led them to commit the crime for which they have been convicted and incarcerated, and at least three-fourths of them can be attributed to strong drink. Take the divorce cases and the murders committed and you will find out the same thing. These facts are too well known to be discussed.

The depopulating pestilence that walketh at noonday, the carnage of cruel and devastating war, can scarcely exhibit their victims in a more terrible array than exterminating drunkenness, I have seen a promising family spring from a family trunk and stretch abroad its populous limbs like a flowering tree covered with green and healthy foliage. I have seen the unnatural decay beginning upon the yet tender leaf, and gnawing like a worm in an unopened bud while they dropped off, one by one, and the scathed and ruined shaft stood desolate and alone, until the winds and rains of many a sorrow laid that, too, in the dust.

Is it not the duty of the church, the Sunday School, the pulpit, and every good citizen to strike at this monster and put forth every legitimate effort to overcome him?

But, how may this be done? Where is the starting point and what is the remedy? The starting point is in the home. "Homes

are the springs among the hills, whose many streamlets, uniting, form, like great rivers, the society, the community, the nation, the church." If the springs run low, the rivers waste; if they pour out bounteous currents, the rivers are full; if the springs are pure, the rivers are clear, like crystals; if they are foul, the rivers are defiled. A curse upon a home sends a poisoning blight everywhere. A blessing sends healing and new life into every channel. The evil of strong drink must be shown to the child while it is young. No one is better prepared to do this than the father and mother. "Train up a child in the way he should go, and when he is old he will not depart from it."

In the days of slavery strong drink could be seen upon every family table and sideboard. The Negro was never taught by precept, or by example, that it was wrong morally to drink. The home and the school must unite in creating sentiment against the use of this evil. Many of our Southern school teachers indulge very freely in the use of wine and other alcoholic stimulants in the presence of their pupils, which has a very bad effect upon them. So far as the old people are concerned, we shall never be able to stop them. The church must do its duty towards crushing out intemperance by showing that no drunkard can enter the kingdom of heaven.

Temperance societies should be formed in the Sunday School and looked after regularly. Let the Sunday School teacher preach it to his classes. Let tracts on temperance be constantly distributed among the young people. And let the superintendent and teacher follow up these tracts and other means by addresses, short essays, lectures and songs, and make the use of strong drink so unpopular among the children until no place will be found among christian teachers for one who will not cry out against this evil. Let the pastor preach temperance. I do not mean for him to have set times for temperance sermons, but let it be in all of his sermons.

Every Christian person in this country should unite with the temperance people in their effort to crush out this evil at the ballot box. If the nation justify a wrong by legal sanction, what right

have they to expect protection from the consequences of the wrong? If it is a logical conclusion that the accessory to crime is as bad as the criminal, the voter who, by his ballot, favors a license of the liquor traffic is morally and legally responsible for all the crime and poverty that the traffic produces. Who can deny this? Have you not personal liberty to use our votes to protect our boys from the numerous and attractive allurements of the saloon? What is the difference in the degree between the crime of Judas Iscariot and of Benedict Arnold in the sanctioning by a vote of the acceptance of a bribe of $100 or $1,000 to legalize a monstrous evil? The contrast between vice and virtue, beauty and deformity, health and disease, order and anarchy, life and death, are all vividly illustrated by the benefits of prohibition and the accumulated crime, misery and lawlessness that are caused by the liquor traffic. Why will not men see the inconsistency of establishing churches in which to learn how to worship God to save their own souls, while by their votes they establish saloons to curse the souls of other men? Besides, this very license is the means of raising a revenue by a method which costs ten times the amount converted to pay the damages that are accrued. What can it profit our people if they gain a large revenue and lose all that is in life worth living for? What shall we give in exchange for our virtue or honor? In the light of this argument, we see the incongruity of building colleges, schools and churches to save our boys from vice and irreligion and by our votes uniting with the wicked in legalizing dens of temptation in the most desirable localities to send both their souls and bodies to perdition. While we, by our votes, are asking God to save us from temptation, we are authorizing an avalanche of temptation. Under a pretense of restriction we offer to sell the privilege of poisoning the people, and then we imprison the people for being poisoned. We license schools of vice and crime and then imprison the people for learning the lesson. What right have we to claim to be law-abiding citizens, much less Christians, when we encourage such a horrible perversion of law as evinced by the wholesale and sanction of the sale of a low, delusive poison to some of the best men of the community for a money consideration?

To What Extent is the Race Addicted to Drink? Its Cure; Its Cure

Rev. D. W. Cannon, A. B., Albany, Ga.

Drink has injured us politically. Whatever may be the cause of our disfranchisement, the denial of our political rights, etc., those who seek such try to attribute it all to our undue fondness for liquor and its stultifying effect upon us while under its influence. They contend that the drunken and vicious Negro has no right to so sacred a weapon of moral and social defense as the ballot. They say it is the free man's only defense against misrule and political usurpation, and since the Negro, through the agency of whiskey handlers, is the one most likely to vote indiscriminately, therefore the ballot or right to vote ought to be taken from him. They may be wrong in their contention; but, whether right or wrong, it is one of those evils accruing from our known fondness for liquor. One will say that the Negro is no more dangerous under the influence of whiskey than anybody else. That's true; and many men who have agitated the disfranchisement of the Negro on those grounds know the fallacy of their contention, but they are seeking a means to a certain end. By our persistence in drinking we are giving them the means to that fatal end.

Drink has injured us socially. If there is any one thing to which we may attribute our present social status, it is to the drink habit. When we consider the number of criminals our race has produced during the last few years and note the causes of their crimes and convictions, we can not but see that whiskey was at the bottom. In 50 per cent. of the instances where young Negroes are convicted, especially in our city courts, whiskey is the direct or indirect cause. This injures us, in that it impresses the outside world that we are but a race of criminals, unfit for help or service and unworthy of confidence or citizenship. But you may say that the outside world can not get that conception of us. Certainly it could not if it should look at the situation from your point of view. But does it take the situation as you take it? Certainly not. You look at the case from the point of a sympathizer, but the cold world

does not. It stands upon facts and figures and says that no race, so great a per cent. of which is criminal, can be accepted in the canon of races that stand high in the social scale.

If the money which the poor Negro spends for whiskey were put into factories and mercantile establishments, it would give employment to hundreds of Negro boys and girls and at the same time give the entire race commercial and financial standing, which it has never had. But, as it now stands, the money all goes the other way, leaving us poorer and more dependent. Certainly poverty is the greatest hindrance in the way of our racial advancement, and we ought to check any current that seems to carry us any farther into the dark abyss, for the race or individual that can expect to say but little in shaping this world's affairs. I have tried to show that the drink habit has injured us politically, socially and financially. There are other ways by which we are stung by this adder, but I leave them off for the present. Let us turn briefly from the evils of this enemy of humanity to its cure:

This is the perplexing question of the age. How to cure the drink habit? Reformers have experimented, politicians have legislated, strong men have prayed, and devout women have wept, hoping thereby to materialize some plan whereby this enemy of righteousness and destroyer of souls might be checked in his career of death and devastation.

To cure intemperance, we must remove the defective moral and spiritual character that begets it. This we can do only by turning on the great searchlight of the gospel truth, which is invincible in the realm of spiritual and moral darkness.

To What Extent is the Race Addicted to Drink? Its Cure; Its Cure

F. W. Gross, A. M., Victoria, Tex.

Of the many impurities of our society, we note with alarm the growth of the drink habit of the American people.

Not long ago I had the opportunity to read the report of Mrs. Lucy Thurman, the principal exponent of temperance among our people in this country, and in it I was pleased to note that there was a time when comparisons between the white soldiers and the colored soldiers were odious because the latter were no match for the former in a bout of tippling; but I fear this pleasing state of affairs will become a lingering dream unless a more active campaign is made against this dreadful drink habit, which, in a general way, is constantly on the increase. I want it understood that I am in hearty accord with the work of the W. C. T. U., and believe that the organization has done great good in reclaiming thousands of sots and prohibiting the use of strong drink in many localities, but the Society is limited in its efforts, because of the great opposition with which it must contend, and therefore can not hope to keep down the growth of such a robust habit as dram-drinking has proved itself to be.

In 1879 the people of the United States consumed 423,261,090 proof gallons of distilled spirits, wines and malt liquors, which was 8.66 gallons per capita. In 1901 they consumed 1,390,127,379 gallons of the same kinds of liquors, or 17.90 gallons per capita. From 1879 to 1894, a period of fifteen years, there was a steady increase of consumption, and from the latter date onward the consumption per capita fluctuated because the production was variable. This decrease in production can not be attributed to any vigorous efforts to abate the evils of the drink habit by forcing down the manufacture of liquors, but it is rather to be referred to the decrease in the production of corn, rye and barley, the chief raw materials of distilled spirits. This decrease in the production of the chief raw materials would affect the consumption per capita in two ways: First, the increase in the prices controlled by the economic law of supply and demand. Second, by decreasing the purchasing ability of the farmer who raises a decreased amount of farm products generally. There is one noticeable fact about the increase of consumption per capita which should intensify our alarm, and that is, the use of distilled liquors and wines has not increased much since 1879, but the consumption per capita of malt

liquors has waxed a hundred per cent. I say alarming because the drink habit has gone into the homes, among the women and children, and defiled the fountain head of our social life. As long as we could keep the fountain from the taints of the evil we were hopeful of cleansing the streams by judicious sanitation; but since the poison has been thrown into the springs of our institutional life we see nothing but disaster or days of unremitting toil.

It is a difficult task to undertake to give figures setting forth the drink habit of the Negro, yet we can present some data which will give an appreciable idea of the extent of the habit. From careful observation by those who have given some attention to sociological matters, it is learned that people indulge their appetites in proportion to the amount of accumulated wealth during any given period. If we estimate the wealth of the whole country at $75,000,000,000 and the wealth of the Negro at $375,000,000, which would mean that 1.200 of the total wealth of the country is controlled by the Negro—that is, the other people would have $200.00 while the Negro had $1.00. If this deduction is true, other things being equal, the other races drink two hundred gallons of liquor while the Negro drinks one gallon. In coming to this conclusion, due allowance should be made for the Negro's place of residence and his occupation. Country people and busy people drink less than inhabitants of the city and the leisure classes. These two facts tend to make the drink habit of the Negro less per capita, because more of them proportionately live in the rural districts. While Negroes drink less liquor, the prevalence of the habit is just as widespread among them as it is among other races. The quantity drunk depends upon its accessibility and the Negro's ability to buy, and not upon the lack of propensity for it.

THE CURE

Moral suasion has become with some people a threadbare theme, because the discussions have not been enlivened with an array of proper data. Men who make it their business to inculcate the principles of public morality should study the people to whom they must address themselves from time to time, and endeavor to find

out the trend of their fancy and direct it into those fields of usefulness where their labors will profit the whole world and prepare it for the "millenial dawn." The people need more directors and less detectors. Their energies need more direction and less detection. If the directors of public morals could point out in an effective way the pains and penalties of the drink habit, more good would come from the many campaigns against vice and general moral delinquency. Let us reason together and arrange a program which may attract the public and be helpful to those who are disposed to stray from "old paths."

Crime. Thirty years ago 90 per cent. of the crimes committed were attributable to strong drink. Although crime per capita of the population has steadily decreased since the early seventies, that due to alcoholic drinks has not decreasd noticeably. Sociologists and philanthropists have ransacked their brains and depleted their coffers to reduce the amount of crimes committed, and they have been very successful, yet in spite of all this the number of crimes per capita due to the drink habit has not decreased. Dr. Hargraves has this to say about the effects of strong drink: "Husbands and fathers are not only caused to neglect wives and families, but to inflict upon them the most revolting cruelties. The affections in families are blunted and obliterated; children are neglected and left without clothing, food or education, and often forced into crime by their parents to procure money for them to spend in drink, or they are abandoned and left to shift for themselves, and under the guidance of wicked associates are urged to commit crime to eke out a shiftless existence." To this we might add a long list of crimes less revolting but nevertheless vicious, such as frauds of every kind, theft, robbery, embezzlement, prostitution of our women and girls and murders.

If we could abate the drink habit we could afford to have better houses, because there would be plenty of active capital with which to make purchases. We would have larger farms and better prices for our products, because there would be more consumers capable of paying good prices for what they needed, and thus encourage the investment of capital in farm property. If the people could be

made to appreciate the good to be derived from proper investment of money and the evils emanating from the improper use of the same, perhaps they could be induced to abstain totally from the use of intoxicating liquors as a beverage.

Total abstenance is the only safe cure for drunkenness and the evils growing out of this unnatural state of being. During years of bondage, when the Negro had to abstain from the use of beverages, because of his inability to get them, he was healthier both in body and mind, but since he has been free to drin,k eat and do as he pleases he is now a victim of all the ils to which depraved mortals are heir.

Encourage Christian temperance by organizing total abstinence bands among the youth, lend a hand to the various prohibition movements in those States and Territories which have undertaken to abate the evils of intemperance, discourage, decry and condemn in unmeasured terms the manufacturer and the trafficker in strong drink, ostracise the drunkard and the one who made him so, exclude from church membership the habitual tippler and place a high estimate on sobriety.

To What Extent is the Race Addicted to Drink? Its Evils and Its Cure

PROF. J. WILSON PETTUS, A. B.

If all the alcoholic liquor consumed in the United States in 1890 could be brought together into one place, it would, according to conservative, authentic estimates, fill a channel twenty feet deep, twenty miles wide, and fifty-four and one-half miles long. In that year the average quantity consumed was fifteen and one-half gallons for every man, woman and child in this country. The average annual increase in consumption for the four years immediately preceding 1890 was one gallon per individual. If this rate has been kept up, the year 1902 finds us consuming on an average twenty-seven and one-half gallons each. The estimated cost of intoxicants

in 1890 was eleven dollars for each individual; in 1902 it is nineteen dollars. Hence, we, representing ten millions of the nation's population, find ourselves consuming two hundred and seventy-five million gallons of alcoholic liquors, having a money value of one hundred and ninety million dollars.

But all of us do not drink. From statistics gathered through the co-operation of agents in ten different cities widely located and having populations ranging from five thousand to two hundred thousand, we glean these facts: Out of one thousand persons of color, selected without reference to class, condition or vocation, in city No. 1, 900 use intoxicants as a beverage; in city No. 2, 2890; in No. 3, 877; in No. 4, 845; in No. 5, 805; in No. 6, 795; in No. 7, 755; in No. 8, 683; in No. 9, 668; in No. 10, 655.

Hence out of a total of ten thousand people seven thousand eight hundred and fifty-four use alcoholic liquors; twelve per cent. of whom are drunkards, twenty per cent. drink to the extent of becoming boisterous, and the remainder are occasional tipplers. In this number are represented people in every walk of life, in every class and condition of society—the wealthy and poor, the old and the young, the male and the female, the godly and the ungodly, the preacher and the layman.

The evils of drink are legion. Alcohol undermines the very foundation of all that is noble in man—the mind. It blunts the sensibilities, impairs the reason and destroys the will. It tends to transform the refined into the coarse and uncouth, the wealthy into paupers, the determined into the vacillating, the law-abiding into criminals, happiness and contentment into grief and wretchedness, the sane into the insane, the human into the brute. Who, then, wonders at the philosopher who said: "Wine is a mocker, strong drink is raging; and whosover is deceived thereby is not wise."

Will we heed the solemn warning? Will we reform, or will we, in the face of these disastrous consequences, suffer the drink habit to continue sapping the life from the race and consigning it to an ignoble death? We must call a halt. We must begin a crusade against this plague. We must educate the race out of this ignorant

and wasteful habit and Christianize it out of this sin. The home must be the kindergarten. Just as there is no place like home, likewise there is no instruction so lasting, so essential and powerful in character-building as is that of the home. Let the lesson of temperance, of abstinence, be instilled into the youth at mother's knee, let it be taught by example around the family hearth. Let the teacher in the schoolroom enlarge upon the work begun at home. Let him explain the destructive power of alcohol on the system; let him teach soberness and frugality, emphasizing the fact that, other things being equal, money makes us masters, while whiskey makes us slaves. The physician in his daily ministering to the sick should preach the gospel of total abstinence. The morals of the race are determined in a great measure by our women. If they wink at vice, if they countenance immoral conduct in our men, no power on earth can controvert it. Then let them be living examples of purity and total abstinence, and persuade and insist that our men come up to their standard. Let the ministers of the gospel seek zealously to save the people from the drink sin. Persuade them to turn from it not simply because it is injurious to themselves, but because it is damning to the race, damning to the commonwealth and damning to generations yet unborn.

Part V

The Race and Child Culture

CHAPTER XXXVIII.

THE PLACE OF AMUSEMENTS IN A CHILD'S LIFE

MRS. E. E. WHITE, Atlanta, Ga.

Perhaps there is no better way to fix the position of amusements in a child's life than to consider the great part played by amusements in the lives of the ancient Grecians.

The art of amusement reached its perfection in Greece, a perfection which has never been excelled, a perfection which was perhaps more appreciated then than it has ever been since. With the decay of Greece began the decline of amusements. She was the source of æsthetics, the beautiful in nature, art, poetry, physical symmetry and strength, and strength belonged to her, and love and appreciation for the beautiful in every sense characterized the lives of her people.

Amusements as a form of diversion should play a great part in the life of every child, perhaps even more so than in grown-up life. Matured life can be content with the routine of life-work and occasional diversion, but childhood is a season of activity; every child, if healthy, is a busy-body and no dullness nor monotony will suffice to amuse it. The child-mind is pliable and must have diversion, and the little body must have exercise, or, like an unused tool, the limbs will become useless from lack of development and the faculties will become dull from the lack of exercise; the tender emotions and impulses will remain dormant and proper physical

growth will be retarded; hence the production of dwarf minds and poorly developed bodies. Owing to the fact that a human being comes into a world in which there are other human beings, for the good of the whole he must be taught not only how to amuse himself, but how to be agreeable to his companions.

Properly directed amusements serve as an intellectual, physical and moral aid to the child. These three terms are to certain extent kindred terms, and the effects of one may follow the other in consecutive order. By proper amusement, physical strength is attained, and without physical strength the intellect can not be developed. Moral development comes from a strong intellect. A child showing development along these lines wil not be so likely to grieve the parent by the petty annoyances of which children are the perpetrators.

CHAPTER XXXIX

CHRIST FROM BIRTH TO ASCENSION

Rev. C. H. Morgan, Ph. D., Chicago

The great young people's organizations are now at the threshold of comprehensive plans for the development of Bible study. A systematic course has been devised, and much time and thought have been expended. The course covers the Bible in three years, and opens with the gospel era. The thirty-five lessons for the first year are entitled "Studies in the Life of Christ." They were prepared by S. Earl Taylor, A. M., of New York; Rev. Thomas E. Taylor, B. D., of Iowa, and Rev. C. H. Morgan, Ph. D., of Chicago. It is intended that classes or individuals shall take the course with a esson per week from October till June.

For Monday of each week there is a brief narrative which consecutively brings before the student a compact, graphic survey of the life of Christ. In large part this is presented in the very words of the gospels themselves. For the next five days of each week there is a constructive arrangement of the gospel material, the sections for reading each day forming orderly steps from the beginning to the end of each study, with the most fertile suggestions and enlightening directions that can be connected with them. These gospel sections vary in length, but average twelve verses per day, or, including eleven days of rapid review reading of Mark, sixteen verses per day.

In the plan for the third day, after the reading of the gospel section, there is assigned map work and the construction of the section of a harmony embracing the gospel material for the given lesson.

In the fourth day, besides the gospel reading, reference is made by volume and page to those portions of the "Lives of Christ" by Edersheim, Gaikie, Stalker, Andrews, Farrar, Rhees and Sanday, which bear on the lesson.

In addition to the gospel reading for the fifth day, there are several "Topics for personal investigation," touching features of geography, biography, manners, customs, etc. The first one for each lesson unites to form a series of thirty-five aspects of the life and work of Christ, each bringing together about fifteen of the most important gospel passages relating to the topic, chronologically arranged. This series opens with the topic, "The far-reaching effects of the incarnation," includes such topics as "Christ's attitude toward the common people," "Christ's authority as founder and law-giver of the kingdom of God," "The tenderness of Jesus," "Christ's power over nature, spirits, disease, and death," "The perfect character of Jesus," and concludes with "Christ's unfailing and immeasurable love for all mankind."

In the sixth day, following the gospel reading, are given from five to eight "Questions for written answers," which answers are to be entered in the note-book or harmony.

Finally, in the seventh day, which is understood to be Sunday, from one to three verses are assigned to be memorized. There is often a note of review or summary of some large element of the gospel record, and the week closes with one of the most pointed verses or phrases, applied as a personal thought for the spiritual life of the reader or student.

These constructive studies also consider the date, authorship, and distinctive characteristics of each of the four gospels. Then, in the daily selections for two of the "studies" toward the close of the course, there is arranged a rapid review reading of the gospel of Mark, in sections corresponding to the periods of the life. Several objects are accomplished by this feature: 1. It provides the daily gospel reading at the only points where the harmony offers little or no material. 2. It leads the student to divide the material of a gospel according to the periods of Christ's life. 3. It embodies the new and very helpful method of continuous reading of somewhat extended portions of Scripture. 4. It illustrates the method of summarizing Christ's life by making a list of the persons with whom He came in contact. 5. It reviews the life in the brief gospel of deeds.

Lastly, in connection with the gospel of John, there is embodied in the progress of the "studies" the method or principle of chapter-names, and the following list of such names is submitted at the close of the course: 1. First five disciples. 2. Wedding, Temple. 3. New birth. 4. Woman, nobleman. 5. Bethesda. 6. Bread. 7. Water. 8. Light. 9. Sight. 10. Good Shepherd. 11. Lazarus liveth. 12. Christ lifted up. 13. Christ teaching humility. 14. Comfort. 15. Fruit. 16. Holy Spirit power. 17. Intercessory prayer. 18. Christ arrested. 19. Christ crucified. 20. Christ risen. 21. Christ as Lord.

CHAPTER XL

THE NECESSITY FOR THE EARLY CONVERSION OF CHILDREN

MRS. S. B. HOLMES

The boy of to-day is the man of to-morrow; the child of this generation is the parent of the next, and the seeds of either, good or evil, sown in the bodies, the minds and the hearts of the youth of the present will bring forth abundant fruit after their several kinds in the mature race of the future. This is the inexorable law of cause and effect, existing everywhere, existing at all times, applying to the physical, the intellectual and the moral nature of mankind. The Spartan mother, observing this law in the physical culture of her child, produced a nation which has stood as a model of healthful vigor and physical perfection. The Athenians, having a natural inclination toward the beautiful in life, began the cultivation of the æsthetic nature of the child at a very early age, thus producing a people which have given to the world its greatest masters in poetry, art, oratory and philosophy.

We take these examples from history merely to show that whatever is expected to be the destiny of a people, that destiny is determined by the training of the children of that people in those things which tend to produce the end desired, and the earlier that training is begun the more certainly are the desired results obtained.

The American people, too, have in view an ideal state, a goal toward which we are striving, and unless I mistake the signs of the times, as indicated in the commercial, the industrial, the intellectual and religious activities of to-day, the goal is a place in the front rank of the nations of the earth—a veritable paragon of national greatness and goodness. Such, I honestly believe, is our hope; such is our desire. The question, then, which presses itself most persistently upon those who have the future welfare of the human race at heart is, how can such a result be obtained? By what process can such a nation be produced? As we look about us day

by day and see the abundance of vice and degradation on every hand, and as we realize the manifold evils which seem to be dragging the nation downward and thwarting the efforts of those who strive to set in motion influences for the uplifting of the people, there is little wonder that some weary workers, despairing of success, pronounce the task as a hopeless one.

I believe that as soon as a child is able to distinguish between good and evil, so soon should that child be pointed to the true Light which alone can illumine his pathway through the wilderness of life. He should be encouraged to embrace the invitation of Him who said: "Suffer little children to come unto me." On account of the peculiar receptiveness of the child mind, the pure, simple truths taught by Christ can be readily taken in and their virtue assimilated during the period of early childhood. But as the years go by this becomes a matter of more and more difficulty, because of the many opposing forces which crowd themselves upon the attention of the child, until finally it is found next to impossible to find place for the plain, simple truths of Christianity, either on account of the vicious influences of immoral society or because of the hypercritical tendency of the age. In this case, indeed, delay is dangerous and neglect is death.

In conclusion, it may be well to say a word in answer to those who argue that a young child is incapable of comprehending fully the deeper meanings of certain church doctrines, and that to him, therefore, the conversion is a mere outward act without that inward conviction so necessary as the vital force for the accomplishment of its true purpose. Let it be remembered that while Christianity admits of the most complex arguments and furnishes abundant grounds for the most extravagant discussions and speculations, yet the true essence of the thing is simplicity itself, capable of being understood by the unlettered peasant, as well as by the skilled theologian. Such expressions as "Whoever will may come," "Believe on the Lord Jesus Christ and thou shalt be saved," "Come unto me all ye that labor and are heaven laden and I will give you rest," are capable of being understood even by the most ignorant of men.

CHAPTER XLI

THE PLACE OF CHILDREN IN THE CHURCH

REV. G. T. DILLARD, D. D., Synodical Missionary, Presbyterian Church

The belief was very prevalent among the Negroes before the Civil War that children could not be saved until they were twelve years of age. And in many places since the war this belief is held, as I have had occasion in my rounds to come across it. I have no way or data from which to discover the origin of this heresy. Suffice it to say that whatever apology may be given or justification claimed for this evil notion, it has wrought havoc among thousands of the youth of the race at a time when they should have been given to our Lord and Master. It may be alleged with apparent good reason that Negro parents before and during the war were too ignorant and that American slavery rendered them unfit to properly direct the training of their children, hence they should be exempted from all responsibility or charge for the bad lives which many of their children lived as a result of their twelve-year heresy. I grant that. But that fact in no way removes the ruin which overtook the lives and destiny of millions of Negro boys and girls who long since went up to the bar of God to receive their sentence to "depart, I never knew you." The man who shot his neighbor to death may declare that he did not know that the gun was loaded; nevertheless his neighbor is dead. This heresy contradicts profane and sacred history. Some of the most noted and thoroughly useful women and men who have been prominent in church and State and whose deeds remain to enrich the family of men were converted and brought to Christ at the age of six or nine years. Many of the very distinguished preachers of the American and English pulpits were brought to Jesus at nine years

of age. Add to that the fact that there have been and are to-day individuals who never knew the time when they were not Christians, so very early did the Holy Spirit bring them to the Cross.

This pernicious belief contravenes the teaching of the Bible and Christ. I declare it to be a truism that all the Bible and Christ teach with respect to the training of children is authoritative and therefore binding upon our hearts and consciences. Jesus took little children into His arms and blessed them. Except ye become as a little child ye can not enter the Kingdom of Heaven. Suffer the children to come unto me and forbid them not, for of such is the Kingdom of Heaven. Jesus received with delight and joy the hosannas of the young children on his public entry into Jerusalem. When the grown people were discussing who should be the greatest in the kingdom the Master set a little child in the midst of them in answer to them and their inquiries. These things are stated in the Bible. They are the declarations and tender admonitions of Him who Himself walked and talked here among men, as a child.

What, then, is the child's place in the church? I have stated it in the language of the Bible and the Christ above. Nobody in the Kingdom of Christ can occupy such a tender, essential place in that kingdom as the very young children do. Nobody with an open mind and intelligent knowledge of the subject but what knows that God has always included and embraced the children with their parents in the plan of salvation. "The promise to you and your children" is a divine declaration and carries with it the command to provide at the very cradle all that may be needed and wise to bring the lambs into the fold. It is not a question of age of the child, but rather, has the child got any sense? Does it know right from wrong? And should it appear that the child does not comprehend the terms right and wrong, yet the lessons of Holy Writ and the precepts of the humble Nazarene should be given the child "line upon line," for God in His own time and province will see that His word shall not turn to Him void, but shall accomplish the thing whereunto it is sent. The gospel alone opens its warm bosom to the young. Christianity is the nurse of childhood.

How beautiful is their life when dominated by the spirit of God! They are the olive plants about our tables, the fresh flowers of our hearthstones. What delight do they evoke by their little spells. All ranks of society and the church are enriched and beautified by them. What a dreary and dark world this would be if only women and men lived in it not a child anywhere to be seen, by the magic of whose sport and glad laugh life would be worth living. Another has said: "Every infant comes into the world like a delegated prophet, the harbinger and herald of good tidings, whose office it is to turn the hearts of the fathers to the children and to draw the disobedient to the wisdom of the just. A child softens and purifies the heart, warming and melting it by its gentle presence; it enriches the soul by new feelings and awakens within whatever is favorable to virtue. It is a beam of light, a fountain of love, a teacher whose lessons few can resist.

The Child's Place in the Church

Hon. S. W. Easley, Jr., Atlanta, Ga.

The church is not the property of the adult person alone, but the bequest, the rich inheritance of the human race, of which the child is an inseparable heir and an equal sharer.

Hence every right accorded to the adult person in the church should be accorded to the child. The adult in the church is but the sacred guardian who holds as a sacred trust the child's right to a place of equality, a rank co-equal and extensive, a life as dear, a soul as precious, and interest as great as that possible to be claimed for the adult. The church is the wide way which leads to the house of God, where every foot of human treads freely, where all of us are the common children, who find their common fatherhood of God, the Father over all. The Sunday Schoo of to-day is the church of to-morrow. I not only demur at this point, but I flatly deny the truthfulness of such an assertion, although the assertion may me gray with age. The Sunday School, if or-

ganized and fostered, is the church of to-day, because it is peopled with the people of to-day—the people of God, the common father of all. And the inability of the child-ife to grapple with the sterner life the larger experience presumed in the parent and in their preserves, kept sacred and holy with the parent or guardian of the child. Hence in entering the church the same door is open to the parent and the child, and it is open alike to both. The obligations are the same. The ministration is the same. In the one case the adult person takes them upon himself. In the other case the child takes them through the parents. This act alone places the child in the position of equality and heir of all the rights and places possible to be accorded to a child of God.

When this idea is made clear to the church life of our times narrowness and bigotry will disappear, and this dissection which has divided the church into little bits of scraps, like a man is divided in mental science, will disappear. Then the meaning of "Allow the little children to come unto me and forbid them not, for of such is the Kingdom of God," will be understood in its newer and truer meaning throughout Christendom. Then the child's place in the church will be that of equality, and we all then, parents and child, in the mind and eye of the church, in the life and character of the church, will be one in the great familyhood of God.

CHAPTER XLII

THE SUNDAY SCHOOL THE TRAINING DEPARTMENT OF THE CHURCH

REV. C. C. JACOBS, A. M., D. D., Field Agent, Sunday School Union M. E. Church

The subject suggests that the Sunday School—this unique institution of the church—has a distinctive and easily recognized work to accomplish as a fitting or training department of the church. The faculties of a child can not unfold symmetrically and healthily unless they are under the proper influences. The nursery of the church, with its genial air, its varied system of influences, its divinely appointed course of instruction and the accompanying presence of the Holy Spirit is peculiarly adapted to its God-given mission.

The Sunday School is a modern title for an ancient and apostolic service of the church. It is a school on Sunday. It is a school for disciples. It is a school with a Master. It is a school with lessons. It is a school with a text-book. All this the Sunday School is and this also is the church. The Master furnishes us with the first model of the true Sunday School. With His disciples gathered around Him in synagogue or temple, on mountain or n valley, in shady grove, barren plain, by babbling brook or on boisterous billows, was Sunday School in the first centuries. He met His disciples face to face. He would ask questions to draw His disciples out on lines concerning which He desired to help them, introducing some vital theme pertaining to this life or the life that is to come. He made plain to them the meaning of the Old Testament and the mysteries of the New. He asked questions and aso allowed His disciples to propound to Him questions—even extended the privilege to His enemies, answering in the most tender and comprehen-

[illegible] way every knotty problem propounded unto Him. He was practical in His teaching, drawing striking illustrations from the commonplace things of life to make plain and effective the truths he taught. Thus He laid the foundation for the future church and left a pattern through His method for its perpetuity.

The purpose of the Sunday School is to lay the foundation of Christian character by the inculcation of Bible truth; and the cultivation of saving grace and faith in the hearts of those who receive the truth, causing them to accept the Scriptures as the rule and guide of life. In order that this training department of the church may measure up to the requirement exacted of it by its great President, our Savior, the truth must be made plain to those who are instructed in it. The teacher must make thorough preparation. He needs to know the sacred truth, and to be filled with Holy Spirit, having a heart throbbing with faith and living according to the truth he teaches. He must love the church of God, possess a holy ambition to bring the lambs into the fold. The true teacher prepares each lesson with the hope of helping pupils to come into the Kingdom of God.

One of the ways to make the work of the Sunday School most effective is for the homes of the children to be made Bible-studying and God-loving homes. Seek to get the parents and guardians of the children interested in the welfare of the children by consecrating their own heart to God and instituting the study of the word of God there. No provision of teaching or example by a Sunday School can heal the ghastly wound inflicted by a father's profanity. No theory of heavenly grace can excuse the Christian mother from her holy offices serving in Christ's ministry.

What was testified by one of our early and strong statesmen might be confessed by nearly all the best men in Christendom: "I believe," said he, "that I should have been swept away by the flood of French infidelity but for the one thing, the remembrance of the time when my sainted mother used to make me kneel by her bedside and, taking my little hand folded in hers, causing me to repeat the Lord's prayer." There is no power equal to a mother's influence over the formative period of a child's life. The old ro-

mance had a heathen superstition that in holding the face of the new born infant upward toward the heavens, signifying by this presenting his forehead to the stars that he was to look above the world into glories celestial. The goddess that was supposed to preside over this inspiring ceremony was named from a word which means to raise aloft. It was a heathen superstition then, but Christianity dispelled the fable and the doubt as the clear realization of dim pagan yearning in a Christian baptism and the training of the fold.

How to Make the Bible Interesting to Children

PRESIDENT THOMAS H. AMOS, Harbison College, Abbeville, S. C.

So the question, "How to Make the Bible Interesting to Children?" does not involve us in the study of a way to reconstruct the child's mind so it can receive the Scriptures, but the question is, how to make our teaching of the Scriptures attract and hold the attention of children? We are to discover the ways of wisdom and pleasantness that can be employed to make the child love the Scriptures. The first suggestion we have to make along the line of our subject is: Read the Bible to children in an impressive way. Read it to them with pathos and brilliancy. There is a way to read any book that will make it dull and insipid; on the other hand, there is a way to read the same book that will make it delightful. There are teachers of the Bible who by the manner in which they read the Bible to children interest them. It is not saying too much to rmark that teachers ought to practice how to read the Bible that their very intonation may add a charm to the book.

We would say, in the second place, we believe it will help to make a wise selection of the portions they wish to teach. Confine their teaching to the elementary parts of the word. Give the children the part of the word which Peter calls the sincere milk of the word. This part the children will desire, for it is their food. Perhaps some one would like to ask: How shall the sincere milk of

the word be administered to children so they will desire it? In reply to this inquiry we would say: Do not give the word to children as medicine. As we know, children have an aversion to medicine, and upon the same principle they will have an aversion to the word if it is administered to them as bitters.

Above all things, the teacher who makes the Bible interesting to children will be the one who will invoke the aid of the Holy Spirit. It requires His aid. Those who will rely on Him will accomplish, without the other rules I have given, the one burning desire of us all, which is to convey the word to children so they will read it, study it, understand it and appropriate it to their lives and needs and not shirk any of its effects till it has accomplished in their hearts everything whereunto God has sent it.

Part VI

The Negro and the Misssonary Spirit of the Age

CHAPTER XLIV

THE NEGRO'S PART IN THE REDEMPTION OF AFRICA

BISHOP L. J. COPPIN, Cape Town, South Africa.

The land once lying in darkness, but now fast coming to the light, is claiming the best thought and the best energies of the civilized world.

But what of her people? When as a Christian church we speak of the redemption of Africa we do not refer to her material resources chiefly, though these are a means to an end. The one supreme thought with us is, how the millions of her inhabitants may be reached by the light of the Gospel and saved. In their isolated condition,the people have for long centuries become the victims of customs and habits not in keeping with the better life, which is the result only of Christian civilization. The customs and habits formed and fixed by centuries cannot be thoroughly changed by a few years of effort. The success already attained by missionary enterprise in Africa is not to be measured by the years of effort it has cost, nor by the amount of money expended. Missionary records from other fieilds will fully justify this statement. In all such work we may expect to have the exemplification of nature's course, "first the blade, then the ear; after that the full corn in the ear." One hundred and sixty-six years have passed since the Moravians, as pioneer Protestant missionaries, began work on the gold coast. From 1736 to 1832 much effort was expended by a number of societies on the west coast, during which more or less progress was made, accompanied with no little sacrifice and a large death roll of missionaries. But at this time the missionary field is no longer confined to any particular section of Africa. The mis-

sionary has followed in the wake of the explorer and planted his stations. In South Africa the work is most hopeful: in the west the foothold is permanent: in Central Africa the work proceeds, and is not likely to stop until every tribe shall read the story of the cross in his own dialect.

Those missionaries who have studied the native tongues—of which there are many—and translated the Bible into the vernacular of various tribes, have done a work that is of inestimable value. The difficulty of language is after all the greatest harship in evangelistic work in Africa. If there were but one tongue to contend with, the work of the missionary would be comparatively easy; but there are many tongues. In my own district in South Africa, we have the Bible in three native dialects, viz: the Zulu, the Bechuana and the so-called Kaffir. Besides these, we have the Dutch and English Bible.

The native African, as a rule, is virtuous and honest. The uncivilized tribes, in striving for the mastery among themselves, commit many acts that would not be approved by the rules governing modern warfare: deeds of cruelty that make the need of the gospel among them imperative. But in their individual lives, free from the exciting influence of war, they have rules and customs governing their home life that are entirely in keeping with the highest state of christian civilization. To them polygamy is not a sinful practice. Without light beyond that which comes from their own firesides, they do not see the necessity of breaking away from a practice that is peculiar to mankind in the earliest stages of social life. But they hold tenaciously to the rule, that all men and all women among them must respect the matrimonial customs by which they are governed. These customs can not be violated with impunity, and the penalty for such violations is often death. They are disposed to be true to their professions, and faithful in what they believe. When they are persuaded that there is a better life, and induced to embrace it, they bring with them their characteristic sincerity. How great, then, is the need of missionaries who will not by their own unfaithfulness and insincerity lower the standard of native custom.

But, secondly, there is much to be said of the adaptation of the Negro to the climate of Africa. For the establishment of this fact statistics are abundant, if such are needed.

After thirty-five years of effort by the Moravians on the Gold Coast—1736-1771—the word had to be abandoned, but only after the loss by death of eleven missionaries. The work there was next taken up by the Society for the Propagation of the Gospel. Philip Quaque, a native, was ordained and placed in charge of the work, and he labored among his people for nearly fifty years. 1804 marked the date of the Church Missionary Society, at Susu, near Sierra Leone.

Although the Propagation Society, the Wesleyan Methodists and the English Baptists all occupied the field between 1752 and 1804, the record is that when the Church Missionary Society entered there was not a single European missionary left. The experiment of European missionaries was again tried in earnest by the Church Missionary Society, and during the first fifty years of their work, out of 127 missionaries, 39 died after an average of two years' service, and fifty being invalids, returned home.

In 1832 the American Presbyterians and the Methodists entered the work. The Presbyterians decided to substitute colored missionaries for whites. Melville Cox, as the pioneer of the Methodists, soon laid down his life, and the work was afterwards taken up by the immortal Bishop Taylor, who proved an exception to the rule and lived a long and useful life.

The religious field, and especially the great continent of Africa, seems to offer the greatest opportunity for the man of color to do his best work. As we stand in the open door of a new century, God is calling us to new duties and responsibilities. The preparation of this work was through a school of hard experiences, but perhaps the trials were no harder than those which have been borne by others. We waited long for the call to take our place among other agencies for the redemption of the world; and now that it has come we have no time nor disposition to brood over past experiences. Our business is now with the exacting present and the portentous future, and we must adjust ourselves to the new situation.

God is calling men of every race and clime to take a part in the world's redemption, and face responsibilities that come with the unfolding years. If we are found ready and willing to take our place, then may we claim the promise of His presence and help; but if we are found to be unwilling and unworthy, the call may not come to us again.

CHAPTER XLV

OPPORTUNITY—RESPONSIBILITY

Rev. Joseph C. Hartzell, D. D., LL. D., Bishop of Africa, Methodist Episcopal Church, Vivi, West Coast Africa.

The wisdom of calling together the thousands of Negro young people of various churches and other organizations engaged in christian work in America will be more and more manifest as the Congress proceeds, and especially as its good results, sure to ensue, become evident in the months and years to follow.

Any movement which unites in closer unity and efficiency christian philanthropic leadership among the Negro millions of America should be commended and helped forward by every friend of the race. The evolution of the Negro in the United States in a single generation since freedom in education, finance, morality, wise leadership and in organized, aggressive moral forces, will stand out in history as one of the marvels of our time. But only a beginning has been made. Much greater demands and responsibilities are in the immediate future for the Negro race, not only in North America but in the continent of Africa, South Africa and other sections of the earth where the sons and daughters of Ham are to form future populations.

Who can estimate the responsibility of American christian leaders not only toward their people at home, but also toward the multiplying millions of black people in other lands? Those leaders are very largely represented in this great christian congress of christian workers, standing for the most intelligent, moral and best equipped 9,000,000 of Negroes found anywhere on earth. Under the American flag as under no other, that nine millions and more have opportunities for industrial training without which no race has or can permanently advance; free education under trained teachers; opportuni-

is that God will permit me to open the way for hundreds more like them in different parts of Africa.

On the East Coast, in Portuguese East Africa and Rhodesia, a phenomenal beginning and growth have occurred largely within three years. Here the work is among both European whites and natives. Last November I organized a mission conference with eighteen picked men and women leaders, and property, chiefly in buildings, worth over $100,000. We are developing a large industrial mission for natives on a farm of 1,300 acres. We have a self-supporting academy for whites; also, a mission press, where we are printing religious literature and tracts and books in the two native languages, and also work in printing pamphlets in English. One of our native men translated the New Testament into his native tongue and set it up in type. We are organizing native self-supporting churches.

The echo of that triumphant shout from the dying lips of that cultivated and consecrated woman, as she lay dying in the midst of African heathenism, follows me day and night—"Victory for Africa." How glorious her faith was in that last moment on earth.

He masters the language of the people whose flag floats over him, whether it be English, Dutch, German, French, Spanish, Italian or Portuguese.

The mission fields of the Methodist Episcopal church in Africa are located in three great sections of the continent: one on the East and two on the West Coast. In addition, we have a flourishing mission on the Madeira Islands, among the Portuguese Roman Catholic. Our Liberia Annual Conference, now in its sixty-ninth year, has entered a new era of advance. Our system of education with the College of West Africa as its center, includes thirty schools and over thirteen hundred pupils. Our mission press and outfit, worth, $5,000, issues "The New Africa," a thirty-two page monthly; also, Sunday School literature, native hymns in various dialects, and does a large amount of general printing. The work is done entirely by native black boys. There is industrial work at all our stations, and we are developing a good industrial plant at the Liberia Industrial School on the St. Paul river. I held the Conference at Grand Bassa in March in a new brick church, furnished with pews and everything in excellent taste, that cost over $4,000. Women and children carried brick and mortar to save expense. The Sunday School raised a thousand dollars. The whole cost was paid by the people except $300, which I furnished for the windows and corrugated iron roof. The same neighborhood subscribed $300 toward a high school building. We have six other churches like the above in course of erection. The people are doing all but the windows and roof. This Conference has about one hundred members, lay teachers and workers. The church membership is over three thousand three hundred. At Manrovia we have the leading church in the Republic, entirely self-supporting, with a good brick building, and now erecting a $2,000 parsonage. This same church gave $2,000 as a thank offering toward a new building for the College of West Africa. Camphor, Sherrill, Foust, Davis, Simpson, Allen and Gravely and their noble wives, all from our Negro schools in the South, are doing splendid work in Liberia and are well received and honored by the old workers in the field. My hope

ties for moral and religious development, and open doors for success in business and professional life. If I could stand for but one moment before the thousands of young people in the Congress assembled in Atlanta and could utter but two words, they would be "Opportunity, Responsibility."

I am glad to learn that the missionary work in Africa is to be one of the principal topics of discussion during the Congress. In no other field of missionary endeavor are the thoughts and plans of the christian world centered with greater intensity. David's prophecy has indeed been fulfilled. Ethiopia's hands are stretched out to God. Yesterday Africa was the continent of mystery and tragedy; to-day it is the continent of opportunity; to-morrow, if the christian governments and the church are true to God, it will be the continent of marvelous triumphs, especially in the development of the Negro race. South Africa will have a large white European population, but the proportion of the blacks must continue to greatly predominate. South of the Zambesi river the blacks are eight to one, while in the English colony of Natal there are fifty blacks to one white. The better the government under the white man in Africa the more rapidly do the blacks prosper and multiply in numbers. In North Africa Caucasian blood predominates, but the native is everywhere; along the backbone of the continent. on its eastern edges and extending from Cape Town through the gold fields of the Transvaal and Rhodesia to Zambesia, up the great lakes and sources of the Nile, and along that ancient river to the Mediterranean Sea—a distance of six thousand miles—there will be centers of white population; but Africa, as a whole, with its intense tropical climate, will be the Negro's home and continent. The native African will always be to the African continent—except perhaps in a little strip along the north and small portions of the south—what the Negro is to a large section of the Southern States; that is, absolutely essential to the development of the land, the permanency of government and the prosperity not only of himself, but of the white man. Outside of the limited territory indicated, European government or commerce would be impossible without the native African. He loads and unloads every ship. He is the soldier everywhere.

CHAPTER XLVI

THE NEEDIEST CLASS IN THE SOUTH

REV. CRAWFORD JACKSON, Editor, Christian Union, Atlanta. Ga.

This is no time for felicitous introductions, nor attempts at oratory. I come to bring the members of this Congress face to face with the question, What would God have you and me do on behalf of the neediest class in the South?

But, first of all, who compose this class? The answer is: the colored orphans, deserted and neglected children and illegitimates.

These unfortunates, from all obtainable data, constitute an army of at least 5,000 in Georgia alone, to say nothing of the larger class throughout the South.

What has been done for them? Comparatively little. There are about one dozen or more well equipped orphanages and training schools in this State among white Protestants, Catholics and Jews, whilst there are, says one of your own number, "several feeble efforts" to care for the colored orphans.

By God's grace it is time, and high time, that something was being done on a scale somewhat in proportion to the needs of the thousands of these little ones.

But what of their real condition?

Freedom has been the watchword, not only of your own race, but of the whole American people.

Let me tell you in all plainness of speech these helpless children are in a more deplorable condition than our colonial forefathers ever were. These forefathers, who so emphatically declared their independence on the 4th day of July, 1776, and still more bravely fought for it, had to pay too much tax on their tea. These children have neither money nor tea, nor yet weapons of warfare to fight successfully their own battles. According to a fundamental prin-

ciple of our political life, these children are unequally dealt with. A much preached but little practiced maxim is, "Equal rights to all and special privileges to none." Are not rights and privileges extended to others, even other colored children, which are denied to them? Let the facts answer.

Socially they are at a disadvantage. Intellectually they are enslaved. Morally they are lost.

I tell you our christian forefathers never knew such evils as threaten the well-being of these children for time and eternity. Who will rise up and declare their independence?

I am free to say again that the former enslavement of the Negro, especially when under the best masters—mark the language—does not parallel the situation of these parentless and neglected children. Why do I say this?

The christian master cared for the children whom he called his property, whether orphans or not; and this care extended, in some measure, to the spirit, soul and body of the child.

How about such children now; Not long since a christian white woman in this city told me of three children whose father was dead or gone to parts unknown. The mother often went out to labor all day, and her children, sometimes when hungry, would run over to a white neighbor's and get something to eat. For this they were whipped by the merciless mother. Those children, rather than go hungry, or get a severe beating, would, in their desperate ingenuity, boil cotton seed and eat them. My step-father, a wise farmer and stock-raiser, often told me, when a boy, that if hogs ate cotton seed during winter they would be most certain to die in the spring. And it is no marvel that these children soon lay down and died. That took place within five miles of Atlanta, with her Spellman, her Clarke, her Gammon, her Morris Brown, her Atlanta University, and her fine churches.

We want this movement to be christian to the core. If God the Father through Christ is not to be its very Alpha and Omega, then I must be counted out.

CHAPTER XLVII

A NEW ERA FOR THE AMERICAN NEGRO IN THE EVANGELIZATION OF AFRICA

REV. H. B. PARKS, D. D., Secretary, Missionary Department A. M. E. Church, New York City

The first thought for consideration of this fact is: the significance of British rule in the whole of South Africa, the largest and most prosperous portion of this semi-civilized continent.

You will at once agree that no monarchy or republic in the world to-day has so well established the fact that it stands for religious liberty, liberal education and equal justice to all, as the British empire. It seems useless to discuss this fact—it is a truth that all honest men admit.

England has been blessed with a line of liberal christian rulers whose ambition has been not only to acquire territory but to establish righteousness and christian rule throughout her dependencies. Victoria of precious memory, whose name and reign will be revered by all classes as long as history has a place in civilization, could boast that beneath her flag anl within the domain of all her dependencies no slave was permitted to drag his chain. Her soldiers have been missionaries of love and mercy in India, the West Indies, and all her foreign wars.

The successful evangelization of any people depends upon its educational and industrial policy of government.

Civilization is a blessing in proportion as its recipients are prepared to receive it. An uneducated mind is not prepared to meet the great responsibilities of twentieth century civilization. It is too great for him; the multitudinous responsibilities are too varied and complex.

Education prepares the mind for every walk of life; it enlightens, enlarges, and expands the intellect, training it in nature, law and God and to appreciate its responsibility to the stupendous mandates order, and placing it in the proper position to behold the glory of its of Christian citizenship.

Africa's natives can best be reached by the American Negro.

First, because he is identified with him; this identification gives him a true knowledge of those whom he would help. This is one of the essentials to the success of all missionary effort.

The Negro, in the second place, is in sympathy with his race. It is his own and not another's. The American Negro is the bone and sinew of the African Negro, and he can not separate himself from nor refuse to feel an interest in and a love for the members of his own family that no other race can feel.

It must be remembered that the American Methodist and Baptist churches owe their present church membership in Africa to the American Negro. In 1820 the first Methodist organization was perfected in Liberia as the result of a work begun by that intrepid missionary, John Stewart, of Virginia, who was converted to Christ in Marietta, Ohio, in 1816. During the year 1833 Cox received the distinguished honor of being the first missionary sent by the Methodist Episcopal church to the land of his ancestors. The name of Francis Burns will shine upon the page of history with John Robinson, his successor, as the first Negro bishops who, as early as 1858, lifted the standard of Christian liberty to the inhabitants of West Africa, and as living attestations of the undying love and possibilities of Negro capability.

In 1855 Chief Little Name, of Nameland, and the christian natives of his tribe, with the assistance of Barnabas Shaw and his wife, built at their own expense a church costing $5,000, with seating capacity of 600.

Nor need we follow the intrepid H. M. Turner to Liberia in 1877 and to South Africa in 1897 to show the interest and love that the American Negro has for Africa's evangelization.

Is the American Negro prepared to perform his duty in the evan-

gelization of Africa? First, morally; second, intellectually; third, financially?

It is useless for me to say in this presence to-day that anything less than a purified, consecrated, godly life will prove abortive and destructive in evangelical work in Africa. Socrates taught the philosophy that one can not impart that which is not in him. The evangelist is to teach righteousness of life, nobleness of soul, godliness of thought and conduct. These things he can not teach unless within himself there is a well of water springing up into everlasting life. From this holy fount he must draw the living fluid of regenerating influence with which to win the erring and despised sons of sin and shame to the paths of righteousness and truth. No ungodly man can have a part in the performance of this sacred duty. Selfish ambition will unfit any one for the performance of successful work in this great field.

Are we financially prepared? This movement must have money; it must have it at once; money to erect buildings for church and school purposes. Money is the sinews of evangelical campaign as well as of war. To delay the necessary money is to retard success not only for a year but possibly forever. This is the supreme moment. Every hour counts. Do what you do quickly. Flying, flying are the moments of this era. The African and American Negro has waited since the downfall of Egypt and the days of the departed glory of the Nile for the ushering in of this moment. flow of commercial peace established; the world acknowledging the greatness of this grand and beautiful continent. Yea, beneath the skies of tropical sun and amid the grandeur of her lofty mountains we behold the great families of the Bantu, Bushmen, Hottentot, Pygmy, Fingo, Dutch and Portuguese, and indeed all men of that giant continent joined hands and singing in one accord: "Hosanna to God and the Lamb forever!"

CHAPTER XLVIII

THE STEWART MISSIONARY FOUNDATION WORK FOR THE REDEMPTION OF AFRICA

REV. W. W. LUCAS, B. D., Secretary of the Foundation, Gammon Theological Seminary, Atlanta, Ga.

There is not in the wide world a field that promises the sincere effort of a christian community a richer harvest. There is not in the wide world a spot to which Americans owe so much to human beings as to this same degraded Africa.

If Americans are indebted to Africa, the American Negro is doubly so. He is bound to Africa by ties of blood, and he will prove recreant to the greatest trust which God has committed to him if, after obtaining a larger life and preparation in the land of his adoption, he does not extend a helping hand to his needy and benighted fatherland across the sea.

One only needs to recount the facts of the Negro's strange history in this country to be convinced that the burden of Africa's redemption is to be laid upon his shoulders. The sacrifice and giving on the part of others for his uplift must needs inspire him to lay himself upon the altar for his less fortunate brethren.

Among the many providential movements which are directing the American Negro's attention to Africa is the Stewart Missionary Foundation for Africa, established in connection with Gammon Theological Seminary.

This Foundation was established in 1894 by the late Rev. W. F. Stewart, A. M., of the Rock River Conference, M. E. Church. In establishing this new missionary enterprise, the founder expressed his aim in these words: "My hope is that it may become a center for diffusion of missionary intelligence, the development of missionary enthusiasm, the increase of missionary offerings, and

through sanctified and trained missionaries hasten obedience to the great commission to preach the gospel to every creature."

Carrying out the thought of the founder, the Foundation has been made a "center for the diffusion of missionary intelligence." With its special library of 400 volumes collected in Europe and its own publications, the Foundation has the most unique library on Africa and Negro literature in this country.

In "diffusing missionary intelligence," besides a regular class organized in the Seminary for the study of Africa as a mission field, the Foundation has a Secretary whose business it is to visit all of the schools and churches of the denomination and distribute literature and organize bands of "Friends of Africa." These bands are affiliated with the Foundation and under its direction make a special study of Africa as a mission field.

As a means of stimulating investigation and original reasearch upon the subject of Africa, a prize system was suggested by the founder, and has been carried on with great success.

The Foundation holds a yearly prize contest, in which books are given for the best hymns, essays and orations written by the young people in our churches and schools. The reading for information to write for a prize leads the student beyond this to an impression of Africa's needs and a conviction of his duty to go to the rescue.

As a result of this method, more than a dozen of Bishop Hartzell's helpers for Liberia in the past four years have been chosen from those who studied under the Foundation and received prizes for productions. Dr. A. P. Camphor, president of the College of West Africa, at Monrovia, was one of the first to take a prize. To sum up the results of the Foundation in the past few years, we quote a paragraph from Dr. E. L. Parks' memorial address of Mr. Stewart. Speaking of the Foundation, he said: "Already its secretaries have traveled 30,000 miles giving missionary addresses; it has had one of the greatest congresses on Africa ever held in this country, and published the results; it has fifty-five active missionary bands keeping alive the fires of foreign evangelism; over 1,200 essays, orations and hymns on Africa's redemption have been given in public; 470 of these have received in prizes over 2,000 Bibles, hymnals and other

books; more than a dozen stirred by its inspiration to most heroic consecration are giving their lives for their brothers in Africa, and nearly 200 more have definitely consecrated their lives to the redemption of Africa. But the relation of such facts stretched beyond the reach of our imagination, for they mean an immeasurably great and ever increasing movement for the evangelization of the dark continent."

CHAPTER XLIX

THE SPIRIT, PURPOSE, SCOPE AND OUTCOME OF THE NEGRO'S EFFORT IN CHURCH BUILDING

Rev. B. F. Watson, D. D., Secretary-Treasurer, Church Extension Society A. M. E. Church

To attempt to give this subject anything but an outline would be folly. The spirit of the Negro in this field of race development has been more prominent than in any other line of life. His religious inclinations have led him instinctively to seek a place to meet his God. His history is very much like the Israelites in the wilderness journey of their civilization, who brought their gold, silver, brass, blue and purple and scarlet and fine linen, and goat's hair, ram skin dyed in red, badger's skin and precious wood and stones, for the tabernacle or God's tent in the wilderness.

Yet in the face of all the obstacles and hindrances, the Negro has set up the tabernacle of God. The African Methodists had but few posts in slave territory outside of Maryland and Delaware. William Paul Quinn, the pioneer of the West, blazed a path from Pittsburg to St. Louis, including Louisville, Ky. Good, substantial buildings were erected on slave territory at St. Louis, Louisville and New Orleans, La., in the early 50's.

In the wake of the army, the banner of African Methodism was firmly planted under the leadership of Chaplains Turner and Hunter in the East and Southeast, followed by Carr and others in South Carolina, Bradwell and Gaines in Georgia, Pierce and Long in Florida, Handy and John Turner in Louisiana, Brook, Murray, Early, Page and Tyler in Kentucky and Tennessee, Carter and Jenifer in Arkansas, Rivelo and Stringer in Mississippi, Gardner and Bryant in Alabama, Wilhite and Grant in Texas, Ward on

the Pacific coast, Wilkerson in Kansas and the Rocky Mountains, Dove and Embry in Missouri, Derrick and Jameson in Virginia, Hunter and others in North Carolina. All this will give some idea of the Spirit, and the territory covered will show the scope of their endeavor.

What is the outcome?

After forty years they succeeded in planting churches, though their means were scanty, out of their savings; they have given to God and their children's children a religious home in nearly every town and village where any number of our people have permanently settled. Our churches are to the race what the pillar of Cloud and Fire was to Israel—the sign of God's jresence. The altar fires of sacrifice are lighted by the faithful and true, as in the days of yore.

With feet firmly planted on this continent, we have reached out our helping hand to our brethren in the isles of the sea, taking them to our bosom as a nursing mother. Then reached out again until our hands at last have touched our Fatherland on the west and south coast of Africa, and Ethiopia is stretching forth her hands to God. . In one year we have secured through the efforts of our resident bishop over $50,000 of church property in South Africa alone, while word from one of our presiding elders in Liberia to the Secretary of Church Extension is, "We are pushing into the interior; stand by us."

The Department of Church Extension of the African M. E. Church was organized in 1892 by the General Conference at Philadelphia. The revenue coming into this Society consists principally of savings from funds that were hitherto collected and spent without definite purpose. In 1872 the General Conference adopted what is know nto us as the Dollar Money law. It was the intention that one dollar from or for each member of the church should cover all the expenses of the General Connection for missionary and educational work, the support of Bishops, General Officers, Superanuated Preachers and help the conferences to help the widows of deceased preachers, and assisting in making up the support of pastors on poor fields.

The Constitution provided the revenues without extra taxation on the general church as follows:

Ten per cent. of the Dollar Money; fifty per cent. of the Children's Day; admission fees and annual dues to the Women's Department of Church Extension; special collections, gifts and bequests, etc.

We herewith submit the result of our savings for ten years, or the moneys handled by this department.

Ten per cent. of Dollar money to April 23, 1902	$ 89,122.58
Fifty per cent. of Children's Day to April 23, 1902	29,862.32
Loans returned to the Department	14,833.92
Interest returned to the Department	3,817.90
Grand total	$145,728.61
We have disbursed in loans to churches	$ 97,751.71
Have donated to needy churches	12,119.79
Total	$109,871.50
Our assets in notes and mortgages up to April 23, 1902, and other securities	$ 97,630.34
Property belonging to the Department	30,500.00
Total	$128,130.34
Liabilities	6,390.00

CHAPTER L

THE RESPONSIBILITY OF THE AMERICAN NEGRO FOR THE EVANGELIZATION OF AFRICA

REV. L. G. JORDAN, D. D., Corresponding Secretary, Foreign Mission Board National Baptist Convention

Africa is the largest of all the continents except Asia, but less is known of her than any other continent on the globe. To have an idea of the size, imagine the western edge laid at SanFrancisco, it would cover land and sea to the coast of Ireland. Africa is 4,895 miles long and 4,615 miles wide. Its area, including the adjacent islands, is about 11,854,000 square miles. The continent is divided into North, South, East, West and Central Africa. North Africa extends from the Red Sea to the Atlantic, and from the Mediterranean to the southern boundary of Abyssinia and the Desert of Sahara. More is known of South Africa because of the efforts of Robert Moffat, Livingstone and Stanley, and more recently the attention of the world has been upon this section, because of the English-Boer war. Her rivers are among the largest in the world and make their way over great cataracts and waterfalls, through great mountain ranges down to the sea.

The population has been variously estimated, but reliable authorities place the figures at 300,000,000 souls. Of course, no one knows correctly, as we can hardly keep correct figures in civilized countries where the census is taken each decade. There are many languages and races, but uearly al of the people are either Mohammedans, pagans or savages.

Under the guidance of God and the friends we have made, from the Christian master in the days of slavery, and other Christian homes in which we have gone, till to-day, standing in the doorway of the twentieth century, we see from the handful of naked, man-

acled slaves of 1619, crouching at the gates of their captors, we have grown until there is to be found nowhere in the wide world 10,000,-American. Can we not still see the hand of providence in this matter? May I say our resuonsibility for the evangelization of Africa grows out of these important facts?

First. Because the divine plan has been, and always will be, "To they people." Jesus Christ came to His own first. We praise God for such men as Robert Moffat, who, with an open Bible, arrested Africana, the great African warrior, after the English and Dutch had failed with trained armies. Livingston, whose heart enriches African soil, after so many long, dangerous, tiresome journeys and earnest prayers for Africa, and the long ling of heroes and heroines whose bones sleep in the bosom of that land of night. But the work of her deliverance is fairly begun. The schools founded and maintained by Christians are preparing the Negro, whose love for Africa's salvation will increase and kindle with intelligent information to be gathered from the pulpits and schools as years go by, and it is encouraging to note that a forward movement against the forts of superstition and sin in bleeding Africa is imminent.

Second. Because of what God has been to us and demands of us. We are not only our brother's keeper, but his seeker. All we have learned or may learn in this Bible land should be at the Master's disposal for the salvation of the lost. United, we make up His great pipe-line for dispensing blessings to mankind. God has no reserves, but calls upon His followers to be bubbling, gushing, moving streams, bearing the Gospel Message to every nation, tribe and tongue.

Third. Because we can do the work as others cannot. "The Missionary Review of the World" reports in the account given of the Student Volunteer Convention, held in Canada, February, 1902, says: "It was the concensus of opinion of returned white missionaries that colored missionaries to Africa were among the best in faithfulness and efficiency, as well as popularity with the people. It was the opinion of the friends of Africa that colored missionaries should be sent to this field."

Fourth. Because of the great commission. "I will give thee the heathen as an inheritance"is a promise of God to His Son. That after years upon earth, he commissions believers to go into all the world with the gospel, the only remedy for sin-sick humanity. Does the American Negro believe that the command, "Into all the world" is binding upon him? Surely it is, and further, our responsibility to Africa grows out of the fact that Africa needs and must have the Gospel, because it cannot be saved without it. There is no other name unler heaven given among men whereby we must be saved, "save the name of Jesus."

Fifth. Because of the Golden Rule. Were we in Africa, being preyed upon by the rum-sellers of the world, beaten and robbed, and those who are there filling our places in America, would we like to be left alone with our enemies, when teachers and preachers sent to us could deliver us? "Whatsoever ye would that men should do to you, do ye even so to them."

Sixth. Because of the Lord's Prayer. The Christ who gave Himself for a lost world, urges us—the Africans and all others—to pray "Our Father, Thy Kingdom Come." Every Negro who loves Jesus and prays, can but feel, let others do as they will; but African, "Flesh of my flesh, how can I deny thee?"

If the Negro of America will but feel his responsibility, face his opportunity and under take the evangelization of Africa in God's name, unborn millions of Africa's sons will witness a tronsformed continent. If the Negro will but carry the great message to the neglected millions now groping their way in darkness, they will begin to walk by the lamp that will light up whole heathen communities, displace rags with robes, vice with virtue, filth with cleanliness, ignorance and superstition with intelligence and charity. From that great black continent can be carved states or empires, from her cradle will come sons and daughters to rule and reign in the name of Christianity. Negroes of America, God calls you to duty; He calls you to service and He calls you now.

Part VII

Civic and Material Status of the Race

CHAPTER LI

THE MATERIAL PROGRESS OF THE RACE

Rev. E. W. Lampton, D. D., Financial Secretary of the A. M. E. Church, Philadelphia, Pa.

In the year 1620 a Dutch ship landed at Jamestown, Va., with a cargo of human beings; black men stolen from their homes in Africa. These people were not brought to this country for the purpose of teaching them Christian civilization, not for the purpose of standing shoulder to shoulder with others who had been driven from their homes by the cruelties and hardships of kingly rule. They were brought here to be sold into a slavery more degrading, more oppressive, more debasing than any the world has ever known. Other ship loads were brought in, and the mercantile traffic of human souls continued until long after the infant republic was born and its projectors had proclaimed to the world that "all men were created free and equal and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness."

After two hundred fifty years of slavery and oppression, during which period we saw the innocent babe snatchel from its mother's arm and hurled into eternity, simply because the mother dared to manifest a human love for her offspring; we saw the husband and wife torn asunder by the merciless hand of the slave-trader, we saw all semblance of home and family, of human love and sympathy

obliterated by the horrible conditions by which we were surrounded; after two hundred and fifty years, during which there were tears shed so bitter that each drop seemed like so much life-blood drawn from the heart; after two hundred and fifty years of misery, of pain and despair, mutual prayers to heaven, the angel of deliverance came and proclaimed "Freedom!" What was our condition then?

But despite of seemingly helpless and hopeless circumstances, we did not sit on the banks and weep, but went bravely and manfully to work, often making our "bricks without straw," with the results as you see them to-day. What are these results? Hear the answers. According to the census of 1900, the illiteracy among our people has been reduced forty-five per cent. the past two decades; we had written and published nearly five hundred books; we had more than three hundred newspapers, three of which were issued daily; there were practicing before the various courts of the several States and the District of Columbia more than two thousand lawyers, and there were in actual practice an equal number of physicians; we had accumulated over twelve millions of dollars worth of school property; there were one hundred and fifty millions of dollars, and personal property valued at one hundred and sixty-five millions of dollars, making a total of nine hundred and sixty-seven thousand farms and homes, valued at about $750,000,000. This wealth, if distributed, would give to each colored man, woman and child in the United States seventy-five ($75.00) twenty thousand churches, valued at about three hundred and fifty ten millions for educational purposes alone and had thirty-two thousand teachers in the schools throughout the country. We are successfully operating several banking institutions, and we are also engaged in other lines of business and trade, which include one silk mill and one cotton factory. In all these various pursuits we are meeting with remarkable success, especially when viewed from the standpoint of our environments. We have built more than twenty thousand churches, valued at about three hundred fifty million dollars, and maintained and supported seven colleges, eighteen academies, fifty high schools, nine industrial schools, five

law schools, twenty-five theological seminaries. We have acquired nearly seven hundred thousand acres of land in the South alone, which does not include the vast area of land farmed on shares. Another high tribute to the business capacity of the Negro is the phenomenal increase in the output of cotton since 1860. In that year the entire production was 4,669,770 bales as against 11,235,000 bales in 1899, an increase on the output of 6,565,220 bales, as the result of the industry and thrift of the Negro. This unprecedented progress has been made in the face of such oppositions as would have brought despair to the hearts of a people less brave, less courageous and less thrifty. We have been lynched, burned at the stake, driven from localities, our homes destroyed, our male citizens disfranchised, our women slandered and degraded, nearly all the avenues that lead to advancement and progress in the department of skilled labor closed against us, and yet, despite these and other disadvantages too numerous to mention, we are forging ahead. Truly, the "ways of Providence are mysterious and past finding out." Who can tell God's purpose in permitting our people to be

The many mutual benefit associations providing for the sickness, for burial and the payment of endowments after death is another source of the material prosperity of the race, which is not considered in estimating the black man's welfare. These are institutions of necessity, the organization and maintainance of which have engaged some of the best brain, financial skill and integrity of the race. Besides adding much to relieve the sick by paying sick benefits and assuming burial expenses, these benefit associations pay to the legal representatives of a deceased member a sum which, in many instances, constitutes a large percentage of their worldly possessions.

But as one of the General Officers of the African Methodist Episcopal Church, it may not be amiss for me to present some figures showing the membership, numerical strength of church and valuation of church property. Under the holy guidance of thirteen consecrated Bishops, twelve faithful General Officers, 6,343 self-sacrificing ministers of God,, 16,226 studious Local Preachers,

888,354 loyal communicant members, 58,000 earnest probationists, 430,928 officers and teachers and scholars, 1,659,765 adherents, we have a total of 2,259,671.

We also have 5,115 churches, 2,075 parsonages, 41 universities, seminaries and high schools, valued at $10,360,000, which shows the progress and development of this branch of Methodism. The A. M. E. Church is a perfect government in all its ramifications, which the immortal Chas. Sumner once said, "It was demonstrated that the colored people were capable of 'self-government.'"

CHAPTER LII

THE NEGRO'S MATERIAL PROGRESS .. ..

PROF. J. A. BOOKER, A. M., Arkansas Baptist College, Little Rock, Arkansas

As to the Negro's ownership, I have been able to gather the following figures:

Homes owned	$ 130,000
Farm lands in acres	600,000
Farms	130,000
Banks	4
Silk mills	1
Cotton mills	1
Entire value of urban and country property	$900.000,000

IARIOUS ENGAGEMENTS

Carpenters	23,318
Barbers	17,480
Sawmill operatives	17,230
Miners	15,809
Tobacco factory employes	15,004
Blacksmiths	10,762
Brickmakers	10,521
Masons	9,647
Engineers and firemen	7,662
Dressmakers	7,479
Iron and steel workers	5,790
Shoemakers	5,065
Mill and factory operatives	5,050
Painters	4,396
Plasterers	4,006

Quarrymen	3,198
Coopers	2.648
Butchers	2,510
Woodworkers	1,375
Tailors	1,280
Stone cutters	1,279
Leather curriers	1,099

CHAPTER LIII

THE MATERIAL PROGRESS OF THE RACE

Rev. I. L. Thomas, D. D., Pastor Sharp Street Memorial M. E. Church, Baltimore, Md.

HOME ADORNMENT

Our people have made much progress in the care of the home. A few years ago our ideal home was the log cabin without comfort or adornment. To observe the progress we have made in this direction is simply amazing. We have more fully comprehended the domain of home service, home care and home elevation advance in proportion as we have educated and refined. There was a time when we could be located in a community by the appearance of our homes. Now, in many instances, white persons have to ask whether white or colored people live here. This is a mark of progress. It will be much more rapid in the future than in the past.

CHURCH

Our property possession is fourfold—personal, church, institutional and that of organizations.

Our people, after the emancipation, were so proud of the privilege of worshipping God under thir own vine and fig tree that they felt that one of their first duties was to build churches for the worship of Almighty God. As a result, thousands of churches, which represent the sacrifice and activity of our people, are dotted all over this country. And thus we have invested millions of dollars in chuch property.

We have made considerable progress in the accumulation of school property for higher and industrial education. While our white friends are giving much to help to establish schools to

educate us, we felt it our duty to put together our small means for the purpose of erecting buildings in which our sons and daughters might be educated. Since we have not been able to do much in this as the necessity required, it can be seen that we have made some progress in helping ourselves.

INDUSTRIALISM

This God-sent instrument is proving to be one of the mightiest factors we have in material progress. Wherever it is utilized it produces results which may be seen and appreciated by all mankind. We have had mechanics among us for over two hundred years, but it is only in recent years that we have been producing skilled mechanics.

INVENTION

While our progress has been slow in this direction, it must be admitted that there are evidences here and there that we have manifested inventive genius. We would be able to make a better showing in this particular had we been credited with all our inventions. We are glad that every man has free access to this field. We shall be better prepared in the future than in the past to gather from its hidden treasuries. Doing something that has not been done will count much to the credit of the race. We have been enslaved by the ease of imitation. We have been admiring what others have done when we should have been doing ourselves. We have been sleeping while others have been inventing. This Congress should wake us up and start us in a ceaseless activity so that we may study objects already made, and be able to improve upon them.

AGRICULTURE

We have had much experience in the cultivation of the soil. It was, however, when but little progress was made by the people in general. Agriculture has a new meaning to us since our emancipation; we have learned in farming that we must study the ground scientifically, as well as other things, so as to make it yield more abundantly. Many of our people who owned a little tract of land

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2 Rev. J. A. Rush, D.D.
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5 Mr. C. C. Wimbush.
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3 Rev. J. S. Flipper, D.D., Ass't Chairman.
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2 Pres. James M. Henderson, D.D., Morris Brown College.
2 Pres George Sale, D.D., Atlanta Baptist College.
4 Miss Harriet E. Giles, Spelman Seminary.
5 Pres. Charles M. Melden, D.D., Clark University.
6 Pres. L. G. Adkinson, D.D , Gammon Theological Seminary.

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1 Miss B. Male Boyd, Soloist, Jacksonville, Ill.
2 Miss Cornelia Bowen, Founder and Principal of Mt. Meigs Institute, Mt. Meigs, Ala.
3 Rev. J. P. Wragg B.D., Field Agent American Bible Society, Atlanta, Ga.

left the country because they could not make the ground yield enough to give them a living. The difficulty was, they had not studied the latest methods of agriculture. We are learning how to make poor soil rich, so that it may reward us for our labor.

We have made more material progress possibly in mercantile enterprise than in any other direction. We have found it easier to buy and sell than to do many other things. Not a few of our people went into business, and because they did not understand business principles, they failed. But, like others, we have profited by failure. We have been taught by experience that there are many ups and downs to success. Our mercantile enterprise has been upon a small scale, with a few exceptions noted here and there. While we have done well, all things considered, we have not accom-

ORGANIZATION:

Soon after the civil war our people began to band themselves together into secret societies for the purpose of helping each other in the time of sickness, and to give each member of the order a respectable burial. The poverty of our people in those days seemed to cement them together. As a result, organizations sprang up wherever there were large numbers of our race. We must take into account secret and beneficial societies when we consider our material progress. While these organizations have been injured at times by self-ambition, incompetent leaders and dishonest persons, yet they have been helpful to the race. These societies have been a practical lesson to us in the importance of saving some of our earnings. These organizations have been emergency banks to our people. They draw from them in the time of sickness and in case of death. The growth of these great institutions has been marvellous. The future will bring forth still greater results.

PUBLISHING INTERESTS.

We are proud of the Baptist Publishing House at Nashville, Tenn., the Sunday School Department of the A. M. E. Church in the same city, and their Book Concern in Philadelphia, the publishing house of the A. M. E. Zion Church at Charlotte, N. C., and their

Book Concern in New York, the publishing house of the C. M. E. Church at Jackson, Tenn., and other publishing interests in various sections of the country. Printing establishments for the circulation of newspapers and doing job work are numerous among us.

CONCLUSION.

We are learning now as never before to value opportunities; how to make a dollar like other men, how to save it and how to add to the dollar saved. We see the difference between living on land owned by some one else and living on our land. We are learning the difference between living in a house owned by some one else and living in our own homes. We are learning that two-thirds of our earnings spent for the necessaries of life among other races never return to us in this way, thus making other races richer and ourselves poorer. So we see the wisdom of establishing more business enterprises and supporting them. We have hindered our own progress by not standing together, by being jealous of each other's prosperity, by our lack of confidence in each other and by our failure to make use of favorable opportunities when we have had them.

CHAPTER LIV

THE MATERIAL PROGRESS OF THE RACE

REV. J. H. WELCH, D. D., Charleston, S. C.

In measuring what a people have done in the way of material growth, it seems to me that their condition, means and opportunities should be taken into account; then their achievements will stand out more conspicuously and be more highly appreciated. The colored people, as freedmen in America, are only thirty-seven years old; they started with nothing, ignorant, poor, superstitious and burdened with all the blight and curse of two and a half centuries of slavery, with no homes, no land, no money, no churches, no school houses and no intelligent leaders among them, and very few avenues open to them for the accumulation of more than barely enough to subsist on. We are firm in the opinion that the material acquisitions of our people have been commensurate with their condition, means, advantages and opportunities, and have grown despite adverse circumstances and exhibited sufficient business tact and skill to have won for them more sympathy and secured more encouragement than they have received from the white people of the United States, who owe them a debt, to pay which would empty the United States treasury.

They have had as a competitor in business circles the white man with abundant means to enable him to buy and undersell them on the one hand, and their own people who lack race pride and prefer to patronize others than their own people engaged in business. The want of race pride and the failure of our people to patronize race interests have been potent factors in retarding our material growth and progress. While hundreds, yea, thousands of our people have made commendable strides in acquiring wealth in the purchase of valuable lands and the erection of beautiful and comfortable homes

in the cities, towns and country, and in large bank accounts which give them splendid business standing in their communities, there are too many who do not rightly appreciate the value of a dollar, and consequently save nothing of their earnings. They make no panies, and the thought of buying land and building homes to make themselves and those dependent upon them comfortable and happy seems never to enter their minds, and it happens, not in a few cases, that the only investment they can be induced to make is in some secret or beneficial society with which to buy a coffin when they are dead.

The best, most cultured and progressive types of the race are putting forth herculean efforts to obtain some of this world's goods. By economical methods thousands out of their meager income from daily toil and small profit in business enterprises have been able to put aside a few dollars, and these they have invested to advantage in stocks, bonds, real estate and personal property. Thousands in this country own lands from one to five thousand acres, and most of this formerly owned by the ex-slave's master, and in the cities and country they are constructing comfortable and, in many instances, commodious residences, and in these we find the highest taste displayed. In addition to these valuable acquisitions and advantageous investments, many are the thousands who have large sums of the standard medium of exchange deposited in bank accounts, and the aggregate amount in the banks of the country to the credit of the race approximates $100,000,000. In the light of these facts, which are reliable, it seems to me that it is evident to the honest observer that a host of the colored people have been hustling and have not been content to wait for something to turn up, as was thought they would, but have industriously gone ahead and turned up something. Just think of it, my friends, only thirty-seven years after freedom, starting with nothing, laboring under the most unfavorable circumstances, against great obstacles, in the face of adverse legislation, and our people own five strong banks, five magazines, control and own four hundred newspapers, own libraries valued at $450,000, carry on drug business throughout the country valued at $540,000, possess school property valued at

$19,000,000, church property valued at $40,000,000, 175,000 farms worth $420,000,000, 160,000 homes estimated at $340,000,000 and personal property worth $230,000,000. All of this has been accumulated by industry and economy. No reasonable person can deny that this is remarkable progress in material growth, the composite result of grit, thrift, integrity, stability and intelligence, and only indicates what they could have done with different environments and with a man's chances. From advance sheets by Prof. Kelly Miller, secured from the Bureau of Education, Washington, D. C., we quote the following: Owners of farms and homes in the former slave States and the District of Columbia, owners of farms free of debt 104,393, as follows: Alabama 8,045, Arkansas 7,319, Delaware 199, District of Columbia 15, Georgia 7,705, Florida 4,746, Kentucky 3,870, Maryand 1,691, Mississippi 10,032, Missouri 1,812, North Carolina 9,670, South Carolina 7,589, Tennessee 7,675, Texas 8,018, Virginia 15,524, West Virginia 746, Louisiana 7,625.

Mr. Henry Garnett, of the United States Geological Survey, as quoted by Prof. Kelly Miller, says in his interesting phamphlet: "Of Negroes numbering 7,407,040 there were 3,073,123, or 41 per cent., engaged in gainful occupations. In the sixteen original slave States and the District of Columbia the number of persons engaged in gainful occupations are 2,805,656, arranged as follows: Alabama 293,406, Arkansas 116,976, Delaware 12,350, District of Columbia 40,007, Florida 65,371, Georgia 369,265, Kentucky 107,666, Louisiana 243,157, Maryland 95,811, Mississippi 303,837, Missouri 60,655, North Carolina 216,590, South Carolina 289,550, Tennessee 165,734, Texas 170,085, Virginia 241,095, West Virginia 14,101."

Nearly one-tenth of the colored population of the United States have trades. These facts combine to tell a very eloquent story as to the material progress of the race, notwithstanding the very stubborn opposition it had to encounter in its struggle to rise. The tax value of their property in the United States is about $500,000,000, distributed as follows: Alabama $17,847,950, Arkansas $15,950,670, Alaska $265,420, Arizona $1,105,000, Colorado $6,319,610, California $7,319,743, Delaware $2,140,635, Connecticut $2,964,325, District of Columbia $7,862,315, South Dakota $205,345,

North Dakota $189,100, Florida $10,320,673, Georgia $25,469,385, Idaho $1,300,965, Illinois $15,979,893, Indiana $7,889,420, Iowa $5,856,608, Indian Territory 1,747,403, Kansas $7,215,344, Kentucky $16,786,900, Louisiana $33,469,703, Maine $390,360, Maryland $11,155,687, Massachusetts $13,201,649, Michigan $7,347,900, Mississippi $21,535,461, Missouri $13,873,111, Minnesota $2,943,418, Montana $1,679,390, Nebraska $5,373,706, Nevada $2,760,530, New Hampshire $965,000, New York $23,897,460, New Jersey $5,115,310, North Carolina $19,905,450, New Mexico $2,101,489, Ohio $12,463,500, Oregon $205,123, Oklahoma $4,706,369, Pennsylvania $20,396,761, Rhode Island $5,110,340, South Carolina $17,203,767, Tennessee $15,340,732, Texas $26,981,347, Vermont $197,894, Virginia $13,189,749, Washington $2,214,105, West Virginia $10,103,710, Wyoming $2,116,000, Wisconsin $2,057,565, and Utah $1,748,962.

CHAPTER LV

THE COLORED WOMAN AND HER RELATION TO THE DOMESTIC PROBLEM

MIS NANNIE H. BURROUGHS, Corresponding Secretary, Woman's Convention Auxiliary to National Baptist Convention, Louisville, Ky.

You ask what is meant by the domestic problem. It is that peculiar condition under which women are living and laboring without the knowledge of the secrets of thrift, or of true scientific methods in which the mind has been awakened, and hands made capable thereby to give the most efficient services. It is a condition of indifference on the part of our working women as to their needs to how we may so dignify labor that our services may become indispensable on the one hand and Negro sentiment will cease to array itself against the "working girls" on the other hand. It is a ques-

tion as to how we may receive for our services compensation commensurate with the work done. The solution of this problem will be the prime factor in the salvation of Negro womanhood, whose salvation must be attained before the so-called race problem can be solved.

The training of Negro women is absolutely necessary, not only for their own salvation and the salvation of the race, but because the hour in which we live demands it. If we lose sight of the demands of the hour we blight our hope of progress. The subject of domestic science has crowded itself upon us, and unless we receive it, master it and be wise, the next ten years will so revolutionize things that we will find our women without the wherewith to support themselves.

Untrained hands, however willing, will find themselves unwelcomed in the humblest homes. We may be careless about this matter of equipping our women for work in the homes, but if we are to judge from the wonderful progress that recent years has brought in the world of domestic labor we must admit that steps must be taken, and that at once, to train the hands of Negro women for better services and their hearts for purer living. All through the North white imported help is taking the place of Negro help. Where we once held forth without a thought of change we find our places filled by those of other races and climes. The people who had to have servants declared that they wanted intelligent, refined, trained help, and in the majority of cases we were not ready to give them what they needed. Our intelligent Negroes, even though they may not have bread to eat, in many cases shun service work, when the fact is evident that ignorant help is not wanted by the best class of people in this country. The more thorough and intelligent the help the better.

What will this crowding from service mean to Negro women? It will mean their degradation. Our women will sink beneath the undermining influences of insidious sloth. Industry is one of the noblest virtues of any race. The people who scorn and frown upon her must die. While little heed may have been paid to the demand for better help and the supplanting of Negro servants by Irish,

Dagoes and English may have been unnoticed by all of us, yet it is time for the leaders to sound the alarm, ere we are rooted from the places we have held for over two centuries. The time will come when we will stand as helpless as babes, as dependent as beggars, without the wherewith to sustain life, unless we meet the demands squarely.

Our women have worked as best they could without making any improvements and thus developing the service into a profession, and in that way make the calling more desirable from a standpoint of being lifted from a mere drudgery, as well as from the standpoint of compensation received.

The race whose women have not learned that industry and self-respect are the only guarantees of a true character will find itself bound by ignorance and violence or fettered with chains of poverty.

There is a growing tendency among us to almost abhor women who work at service for a living. If we hold in contempt women who are too honest, industrious and independent, women whose sense of pride is too exalted to be debased by idleness, we will find our women becoming more and more slothful in this matter of supporting themselves. "Our "high-toned" notions as to the kind of positions educated people ought to fill have caused many women who can not get anything to do after they come out of school to loaf rather than work for an honest living, declaring to themselves and acting it before others, that they were not educated to live among pots and pans. None of us may have been educated for that purpose, but educated women without work and the wherewith to support themselves and who have declared in their souls that they will not stoop to toil are not worth an ounce more to the race than ignorant women who have made the same declarations. Educated loafers will bear as much watching as ignorant ones. When the nobility of labor is magnified, and those who do labor respected more because of their real worth to the race, we will find a less number trying to escape the brand, "servant girl." We are not less honorable if we are servants. Fidelity to duty rather than the grade of one's occupation is the true measure of character. Every gentle virtue will go down before a people and their endeavors come to

naught when they forget that the foundation stone of prosperity is toil. What matters it if we do rise from pots and pans? They tell us we came from apes and baboons, and we have made it this far. Further, if God could take a crop of apes or baboons and make beings like us He is God indeed, and we can trust Him to raise us from servants to queens. If we did come from these ungainly animals of the four-footed family, we got here nearly as soon as the people who didn't have so far to come.

What matters it if our women, by honest toil, make their way from the kitchen to places of respect and trust in the walks of life? Are they less honorable because they have been servants? Are not the women who by thrift and economy, with everything operating against them in their own race, and low wages, that mighty power before whom the poor of earth must bow, struggling for mastery, work their way to the front, more deserving of praise, more worthy of recognition and respect than scores of "parlor ornaments" who, by methods, have maintained some social standing, and hold in contempt the "unfortunate servant girl?" There are women at service who would eat their meals off the heads of barrels or dress after the fashion of John the Baptist in the wilderness before they would sacrifice their high-toned moral character, simply to shine in the social world by virtue of their idleness and ability to dress well. It is not the depth from which we come, but the heights to which we soar. The incomparable water lily grows out of the slime of black lagoons, and heaven itself consists not in location but in nobility of the character of its population. It matters not where nor how lowly the station, pursue the unswerving way of industry and victory or defeat will decide our fitness for the places we seek.

Again, if we scorn women who have character and are honest enough to work to preserve it and accept into our company women who have no character and will not work to secure it, are we making the race any more moral? This pulling aside of our silken skirts at the approach of the servant women has materially affected the morals of Negro women. How many of them have abandoned honest labor in which they could have given character and tone to the service rendered by our women, and to satisfy their ambitions for

social recognition have resorted to idleness in order to gain the smiles of a class among us who will receive any woman who can dress well without working at service to pay for it.

Scorn the servant women? No, never. Rather scorn that class of women who have resolved not to work and hang out of doors and windows, hold up corners, or keep the neighborhood astir with demoralizing gossip. Scorn young Negro women who flirt and loiter about the streets at the sacrifice of their good name and the name of Negro womanhood. But honor and praise to the women who have learned that all labor is just as honorable, just as honest, as the person who is doing it. Have not all of us been servants? God made us all servants the very day He dismissed Adam from Eden. "By the sweat of thy brow shalt thou eat bread." What mean these women who are eating bread and are not sweating, either, by scorning the women who are obeying the divine injunction?

Young women from rural districts flock to great cities like New York, Chicago, Philadelphia, Boston, Baltimore and Washington in search of employment. Not only are they unprepared to serve but are woefully ignorant of the new social conditions into which they must be thrown. The white women in these large cities conduct guilds and other organizations that employ attendants to meet the trains and be on the alert for the white servant class that may be coming in seeking work or homes. Christian homes and churches are pointed out to the new-comers. The strong arms of Christian women are thrown about them, and while they are far from home and loved ones, they have the assurance that they have friends who will be ever mindful of them and their interests.

What are the results of this wholesale abandonment of working women? Nine cases out of ten the girls who come from the country fall into the hands of ill-disposed Negro men or keepers of some "back way boarding house" of the famous "furnished rooms" character. Thousands of our women are to-day in the clutches of men of our own race who are not worth the cost of their existence. They dress well and live on the earnings of servant girls. Negro men can aid us in the solution of the problem by becoming self-supporting

rather than live on the earnings of women who often get less than ten dollars per month. Not only does this increase idleness among us but weakens the moral life of women. Negro women can help solve their own problem by applying to these lazy men Horace Greeley's doctrine, "Root hog or die."

The solution of the servant girl problem, then, can only be accomplished—first, by making it possible for these girls to overcome their ignorance, dishonesty and carelessness by establishing training classes and other moral agencies in these large cities and maintaining one or more first-class schools of domestic science. Second, by employers demanding the trained help from these classes or schools and paying wages in keeping with the ability of the servant to do the work. Third, by giving to women who work time for recreation and self-improvement. This constant all-day "go" has made service a drudgery. If servants had hours for rest and improvement, like other laborers, they would come to their work with a freshness and intelligence that is now absent.

Emphasize the importance of preparation for service work. Let Negro women who are idle find work, stick to it and use it as a stepping stone to something better. Let us cease reaching over women who are servants and have character enough for queens to queens who haven't brains and character enough for servants. By becoming exponents of the blessed principles of honesty, cleanliness and industry, Negro women can bring dignity to service life, respect and trust to themselves and honor to the race. Then in deed and in truth we can mount up as with the wings of eagles, soar above the mountains of virtue and hide our heads among the stars. If anybody is to be scorned, scorn those women who will not honestly toil to raise themselves and are pulling us from the throne of honor and virtue.

CHAPTER LVI

THE FUNDAMENTAL REQUIREMENTS IN THE GROWTH OF THE NEGRO AND OTHER RACES

Rt. Rev. Cleland Kinlock Nelson, D. D., Bishop of Georgia

When, at the request of this Congress, I was appointed, with others, by the Church Commission of the Protestant Episcopal Church to represent that Commission, I am certain, that you might know in some authoritative manner of our hearty and sympathetic co-operation with you for the promotion of the welfare of the colored people of this country, upon whom we have bestowed must thought, time and money. Then especially was our interest aroused when we learned from reliable sources that the chief purpose of this Congress is, how to elevate the moral tone of the eight million people of a particular race—the race here so ably represented by educators, preachers and the flower of your vigor and success.

Why this race more than another bids for our conscientious effort is answered first in the fact that, whatever be your origin, you are now and have been for many years, Americans. We are not dealing with the needs of a foreign-born population, but of a people who for one hundred and fifty years have been gradually woven into the texture of our national existence. It is impossible to regard with unconcern the present condition and future prospects of so large a factor of our citizenship as one-tenth of the whole. Under any and all circumstances the strength or weakness of this element will be felt and known in this republic. As one who has personally and at close range known the defects and excellencies of this people, it affords me great pleasure to respond to the request of the management and to contribute a small allowance to the great effort to place before this remarkable audience the grounds of hope in a clear

and impressive light, and to utter some dissuasives from the baneful doctrines from which men have ever reaped only misery.

I have been asked to speak to you upon "The Fundamental Requirements in the Growth of the Negro and Other Races." As I have not lived long enough to witness the growth of any race to maturity, I must go to records of the rise and fall of nations to collect information which may be reliable in making up an opinion on so grave a topic.

The boundary of my inquiry is set for me. I am to consider fundamental, not superficial, requirements in the growth, that is the proper and nominal development, not of one particular race but of all races.

I have no business, then, properly speaking, with questions of origin or of racial eccentricities. You and I must feel the pulse of humanity in the past and try the heart-beats; we must analyze the food of greatness and note the respiration. We must not be fooled by a spasm to the belief that life is very active, or by a temporary improvement or occasional and local healing of scars and stoppage of pains to the idea that health is assured. For the time being we must be physicians who have learned the science of medicine before applying it to practice.

All your lecturers and speakers will try to give you an insight into the principles of life and conduct, hoping that you will be wise enough to apply all counsels to the regeneration of your people everywhere.

Unless I have missed the purpose of this meeting, it differs essentially from many heretofore held. This is no debating society, nor platform for spread-eagle speeches, nor a hustings for political harangues. I hope the demagogues, the book-makers for their schemes and the social evolutionists all missed their trains. We are too busy, too earnest to trifle away time upon their theories.

The best members are engaged in the sincere and unanimous effort to reach a basis, a common and universally tested basis, of racial progress and development. I am bound to say that a large part of the writing and talking and working for the race has been narrow in scope, external to the real issues and barren in result.

The treatment for the evils and difficulties has been local and partial like syrup for consumption and ointment for cancer. It has not reached the spot. And I am forcibly reminded of the remark of an Irish friend of mine when called upon to speak without previous notice.

"Mr. President," said he, addressing the chairman, "before I say anything I want to talk a little." Is it not true that some who have spoken on the difficulties and disabilities of the colored people have talked so much that they have left no time to say anything about their successes and prospects, and the means of reaching them?

We must begin with principles. Any other process is like that bad ploughing where the ploughman scratches the surface just deep enough to cultivate the weeds, or for the first heavy shower to wash the ground away.

The growth referred to in my text (you perceive I am in the habit of announcing a text) is the uplift of a race. This is no mechanical process or volcanic action. It is method by the laws of being. The principles are the atmosphere, the light, moisture, silence, plant-food, cultivation. Plant-life and reproduction form a beautiful and effective illustration which any man may study to advantage. The principles of man's development are fundamental; they apply to all races.

The conditions may differ. The point of departure, the surroundings vary. The principles are not altered by the habitat, by the shape of the eyes or by any other racial features. These have their interest to the ethnological student; they do not belong to our present inquiry. Let me now and at once describe and emphasize the growth toward a complete civilization of a race of human beings.

It has been pointed out by a very shrewd observer and careful thinker (the late Bishop of London) that the proper idea in the development of mankind is first to humanize, then moralize, and lastly spiritualize.

This is the process of true civilization. Education which does not follow these lines is worse than a failure; it is a crime. Culture attempted by some other course is a farce. Religion which at-

tempts to work independently of this logical order fails to reform character or build up goodness. There are many religions, but one humanity; many forms, mut one morality for all and in all time. It was a complaint of sincere souls in the sixteenth century that church life and morals were divorced. To-day the fact that man has spiritual aspirations is made to do duty for an education which should have gone before. If, thirty years ago, we had started out to have more teachers and fewer preachers, religion would be at a higher grade to-day. A good teacher with right ideals and a pure character is worth more than many preachers.

Sentiments and feelings, ready listenings, are not the fundamentals of character-building. They are not even the scaffolds. They are but rungs of a ladder. Everybody knows that you may knock out one or two rungs without injuring the leader. What is called a religious nature is often nothing more than a dread which would be overcome by making men more human and more moral, by expedients and example which a teacher can use as well as, if not better than a, preacher. We will encourage faith not by fostering credulity, but by opening people's eyes through history and experience. The worst man in the world is the preacher who makes men and women get religion, without instructing them by word and example, by his own life, remember. That religion is rotten to the core which does not make men more humane and less beastly, more moral and less passionate, more sturdy and less fickle.

The fetich of a religion of gush produces moral degenerates; it exercises no influence or control over the being of the possessor. We must humanize men, guide them, plead with them against their coarse and brutal instincts, and urge them to use reason, showing them the superiority of man in his right mind over the savage.

You teachers have many noble examples to set before your pupils. We must instill sound morals, teaching that right is right not because of a command or punishment for disobedience, but simply because it is eternally right; that honesty, truth, purity, justice, are not only the best policy, but that they are the marks of a perfect character, to possess which is better than all the gain from policy or advantage that can be made out of it in business connections.

The title of an organization is supposed to tell to some extent (as in your Congress) the objects aimed at. It belongs to the constitution of the society. One of the most significant changes ever made in a name is that which occurred in the case of the National League for Divorce Reform; a society which has done most valuable service in its special line. About three years ago this society deliberately dropped the word "Divorce" and substituted "Family." Family reform, then, is its avowed object.

Why was this change made? Because the Society came to the realization that divorce is a family malady, very grievous, but one of many sorrows growing out of wrong relations. These gentlemen, faced by stern facts against which they ran every day, awoke to the perception that the home is the kindergarten of character formation, and that the only method of putting the divorce mills permanently out of the business is to change the family ideals and ennoble home relations. They proposed to begin in the work of needed reform, not at diseased extremities or along one limb, but at the root of this evil.

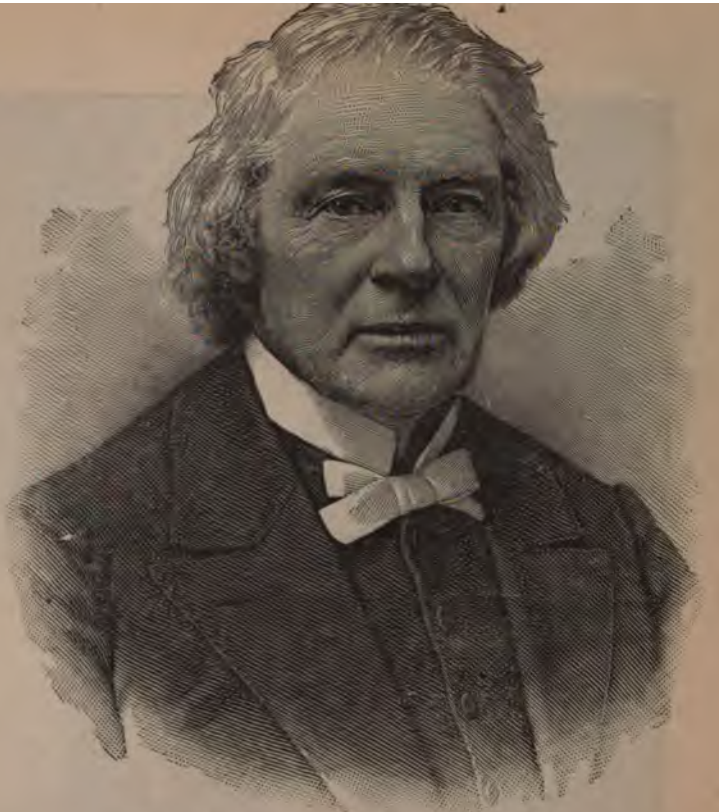
My purpose in citing this incident is to confirm the first principle which I enunciate as a necessary requirement in the growth of the race. The race that repudiates or neglects it is doomed to perpetual degradation and ultimate extinction by the slow process of a moral plague.

The rapid increase of tuberculous diseases among the colored people accounts for the slight, the much diminished percentage of growth in population. I shall let the physicians dwell upon the pathological side of this terrible subject. But the race that is looking upward may as well close its eyes to its fate and go down the slope unless it accepts as an axiom that the sanctity of the home and the purity of family life be at the foundation of human progress and that here is the nursery of all personal and civic virtues. The ravages of sin on the vigor of posterity begin with the relations of the parents. At the mother's knee, in sweet and clean lives about the father's table, in persistent watchfulness of the habits, the words, the reading, the associations of youth, the graft is set which more than all else will control the fruitage of the years to follow.

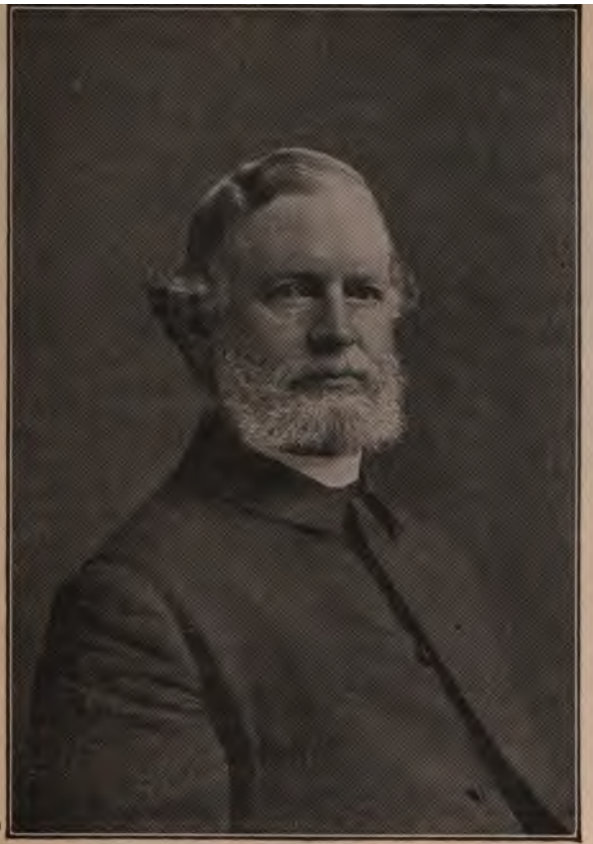
SOLOISTS.

1 Miss E. Mariam Taylor 2 Mrs. Fannie Payne Walker. 3 Miss Stella A. E. Brazely.
4 Mrs. E. Winter-Avant.

REV. BISHOP ISAAC W. JOYCE, D.D., LL.D.
FRATERNAL DELEGATE TO THE CONGRESS, PRESIDENT OF THE EPWORTH LEAGUE OF THE METHODIST EPISCOPAL CHURCH, MINNEAPOLIS, MINN.



REV. BISHOP J. M. WALDEN, D.D., LL.D.
FRATERNAL DELEGATE TO THE CONGRESS, PRESIDENT OF THE FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY OF THE METHODIST EPISCOPAL CHURCH, CINCINNATI, O.



REV. T. B. NEELY, D.D., LL.D., NEW YORK CITY. COR. SEC'Y SUNDAY-SCHOOL UNION AND TRACT SOCIETY, M. E. CHURCH.

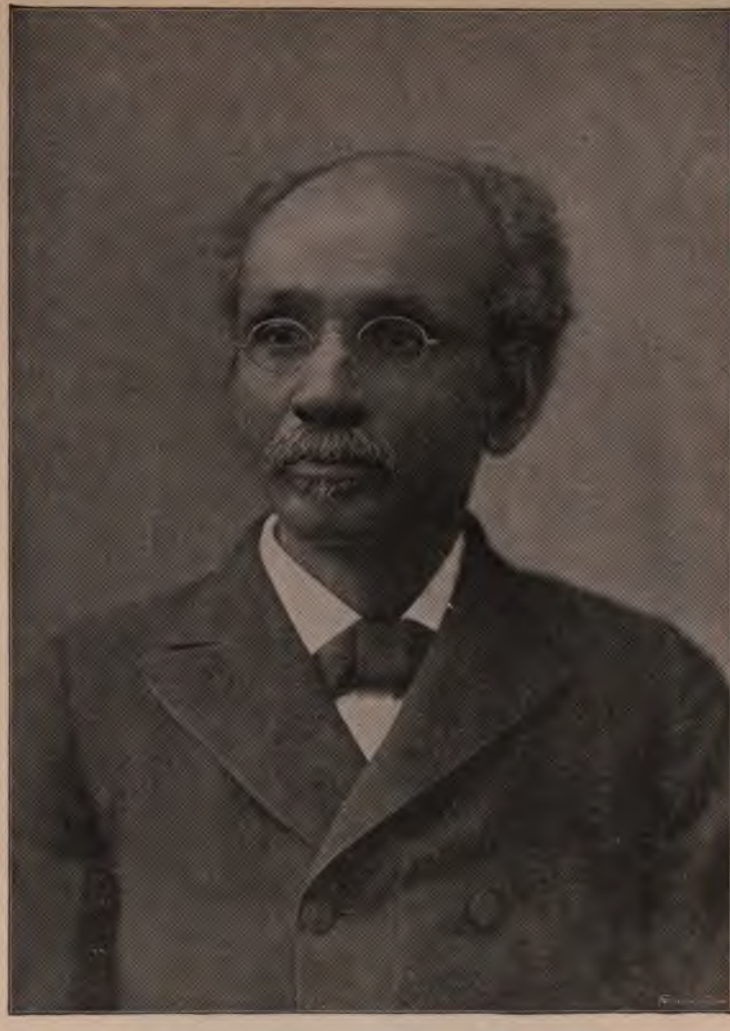
BISHOP JOS. C. HARTZELL, D.D., L.L.D., MONROVIA, LIBERIA, W. C. A., BISHOP OF AFRICA, M. E. CHURCH.

HON. ALLEN D. CANDLER.
GOVERNOR OF GEORGIA.

HON. LIVINGSTON MIMS,
MAYOR,
ATLANTA, GA.

REV. W. I. HAVEN, D.D.,
COR. SEC'Y AMERIC.'N BIBLE
SOCIETY
NEW YORK CITY.

REV. C. H. MORGAN, PH. D.,
AUTHOR AND LECTURER,
ROCHESTER, MICH.



Yours truly,
R. H. Boykin.

PROFESSOR LATIN AND GREEK, CLARK UNIVERSITY,
ATLANTA, GA.

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REV. J. E. SARGEANT, D.D.,
PRESIDENT A. U. M. P. CHURCH, WILMINGTON
DEL., MEMBER OF THE BOARD OF DIRECTORS.

The preacher who neglects or misdirects this part of his high privilege is no friend of Christ and of the family. He is, despite all his profession and his most eloquent discourses, the agent of the devil. He is doing Satan's work under a mask.

There are numbers of such men with wide influence and powerful connections. The colored people of this country must exterminate this brood of adders before they can make effectual progress or rise in the scale of civilization. I have spoken strongly, and for any observant and sincere people I need not paint the horrible picture in vivid colors. I have talked with godly men of your race and I know how they feel about it. But they are powerless as individuals until your combined public sentiment sends into limbo the preacher who so grossly betrays his trust. The Spartan home was not in all respects a model, but the peculiar characteristics of those far-famed Greeks—courage, endurance, obedience—were the product of a home life unlike anything among their cotemporary republics.

The advancement of the Anglo-Saxon civilization is the natural outgrowth of the Anglo-Saxon home. England, Germany and America differ from many other countries in nothing so much as in the permanent elements of civilization, except in the ideals of home life in which that civilization is nurtured.

The purity of woman, the nobility of men, are honored and cultivated most among those peoples to whom the word home means more than the eating place (restaurant) or sleeping place (hotel). Among whom the word is associated with the idea of liberty under rule, mutual consideration and the safe guarding of the person, the rights and the privileges of each. Among these people respect for women, reverence for childhood and love of home antedate by many years the distinguished examples of home life set by Queen Victoria and the Empress Louisa in their families.

"Upon the intellectual state of man," wrote M. Guizot (Hist. Civ. p. 73), "the visible form of society depends."

Man emerges from barbarism as in the midst of confusion and disorder; he feels a longing for peace and a taste for order, and has distant visions of what might be.

Then when, instead of following brutish instincts or yielding to

animal impulse, he pauses to think and resolve, there begins through the unanimity of kindred minds the process known as civilization, always identified in its best phases, with the reformation of home; the improvement in the arrangement and equipment of the house which affords shelter and cheer, the attention to the obligations and mutual concessions of that state rather than that place which constitutes the home of a civilized being.

We could, did time permit, extend our remarks to show how essential is a correct idea of home to the moral elevation and social regeneration of a race, and wanting which deterioration is fated even though the exterior trappings and public customs bear all the marks of advancement in letters and polite usage.

A clever mimickry may easily present the appearance of one; nothing short of a high ideal faithfully pursued can present the picture of a family home which devout painters have represented in art and pious writers have used as a glimpse of heaven.

In the next place, I regard self-reliance as fundamentally necessary to progress.

The man who can step out into the wide and busy world with no help but a good purpose and a clear head, who has nothing to his credit but a good name, willing to labor and endure, who fears nothing but loss of his independence, who has everything to gain and nothing that he need lose, and a mind to embrace every opportunity —that man is in the path of progress. Nothing but positive disability can keep him back.

Take this characteristic into a race, add to it combination in all good efforts and you have progress which no one can despise or turn back. There is abroad a counterfeit very common to people who have lost their heads, like men at play, over small successes and temporary gains. The disguise soon falls off, and we discover the worthlessness of the pretense.

The proper name for this attempted deceit is "bumptiousness," as despicable a trait as self-dependence is admirable. It is a sham like "can't," which Prof. Huxley describes as "a young man putting on the manners, accent and expression of an old woman."

It is nothing short of gross impertinence for one to pose as a

scholar who has never learned the rudiments; as a gentleman because he has clothes of fair workmanship and a stylish cut; or to mimic the tone, manner and gait of a man of affairs though he may be "out of a job." Self-reliance and self-assertion are totally different qualities. The one is the ladder of progress, the other a sure preparation for abhorence.

I would next lay stress upon the principles of honor. Business integrity, honest dealing, cleanness of life, all of which are close akin to that self-respect which makes a man despise himself for a mean act, and dreads the reproof of his own conscience more than the censure of any number of people. The principle of honor causes its possessor to be true and just in all dealings, to live above suspicion and to ask nothing but his deserts, not always expecting to get that.

Lastly, frugality is a prime requisite of race development. Desire of luxury not less than luxury itself weakens the moral fiber; and the pity of an age of great wealth and widespread prosperity is that a taste is being acquired for selfish enjoyment of extensive pleasures which deprives parents and friends of proper care, robs employers and produces habits which are frequently indulged at the expense of truth and honesty.

In citizenship frugality is a most valuable quality. It is a source of wealth both to the individual and the nation.

And now, my friends, if the colored people of our country are aspiring to a civilization which will cause them to be esteemed as citizens and honored in their respective communities, those principles of domestic purity, self-reliance, honor and frugality, must be faithfully borne in mind and steadfastly pursued.

To your natural aptitude for copying a pattern add the courage to reject all evil examples and to shun imitations. Let your acknowledged ambition be directed to lay hold of permanent values. "Covet earnestly the best gifts." To your patience in difficulties add self-control to meet emergencies. Cultivate tolerance in all things but leniency to vice and discord. Let your charity extend not only to your equals, but to your inferiors, to those whose dangers, temptations and trials are greater than your own.

While the cultivation of probity, truth and the homely virtues of peace and consideration will go far to fill up the measure of that righteousness which exalteth a nation, and elevate your race in the eyes of all just and honorable men to a civilization like that of the foremost people on the globe.

CHAPTER LVII

THE BOOK WONDERFUL AND HOW TO MASTER IT

REV. C. H. MORGAN, Ph. D., Chicago

1. The movement toward Bible study.

We are in the early stages of a widespreading movement toward Bible study.

Whence this movement?

That question we may not be able to satisfactorily answer, but it is doubtless in large part due to a constructive craving and instinct after a period of transition and unrest. It holds within it the promise of boundless benefits to christian life and progress. Note these inspiring facts:

It is both cause and result of true religious extension. Every new era of enlargement and quickening in the growth of the kingdom of God has been accompanied by a fresh outflowing of the word of truth into the life of the people. It must be so. Man lives "by every word that proceedeth out of the mouth of God." The giving of the law at Sinai; the restoration under Ezra; the periods of prophecy; the truth of the New Testament books; the great versions, ancient and modern; Sunday School development—all these bear witness to this law. The present Bible student movement is a fit accompaniment of the organization and marvelous growth of the young people's societies.

2. A new Bible course for the masses.

The latest embodiment of a Bible study course for the people is the opening volme out of three, and consists of thirty-five "Studies in the Life of Christ." The second is given to the Apostolic Church and the third to the Old Testament, thus covering the entire Bible in three years. The aim of the authors throughout is to furnish a course that shall represent the best conservative scholarship

and many, if not all, of the most recent approved principles, and, at the same time, be extremely simple and clear. It is intended to

3. The organizing and conducting of classes.

Classes may begin at any time. Each series of lessons is planned to cover thirty-five weeks, but the course can easily be suspended and resumed, if interrupted. Secure a copy of the text-book, and enlist the members of the class by personal interview, or arrange for a sermon, address, or lecture on the need and importance of thorough Bible study. The members of the class can elect a president or leader, of both, a secretary and treasurer, and determine the time and place of meeting.

CHAPTER LVIII

THE TRUE SPIRITUAL LIFE OF THE NEGRO YOUTH. THE BASIS OF HIS USEFULNESS AS A MAN AND A CITIZEN

REV. J. L. COOK, H. N. and I. College, Henderson, N. C.

Never before in the history of the race was there a greater demand for young men and women possessed of a true suiritual life than at the present moment. The problems which now confront us are not so much material as they are spiritual. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Hence, says the Apostle, take unto yourselves an armament commensurate to the enemy.

The Apostle Paul was one who was in the world and overcame it. He visited the most illustrious capital on earth, the capital which was called the eye of Greece, the University of the world. The Apostle had taste, genius, education, talent. He had to use a modern phrase, æsthetical culture, just as well as those who claimed to have a monopoly of it. . But when he went to Athens, he saw none of its splendor, he was captivated by none of its beauty, he turned his back upon its temples, its scholars, its lofty halls and glorious monuments, and he saw in that clear light which came down from heaven but one dark and terrible spectacle—a city wholly given to idolatry.

Daniel purposed in his heart not to defile himself with the allurements and enticements of an oriental court. Paul purposed in his heart to know nothing among men save Jesus and Him crucified. Not environment; not opportunity; but the true spiritual life was the basic principle in each case that led to right decision.

These two illustrattions are simply an epitome of what must be true of every young Negro; yea, of every man of whatsoever race or nationality, who would be useful as a man and as a citizen. The race is in greater need of consecrated manhood and womanhood to-day than at any other time of its history.

The church does not need, nor can it use, the Nadabs and Abihues of spiritual deadness and inactivity, but the Aarons and Hurs of spiritual life to stand on either side of the Moses of faith, bearing up his hands till the army of God triumphs over the enemy. To become a Christian means something more than the acceptance of salvation at the hands of Mercy. That is a cheap sort of salvation that costs nothing, and is worth just about what it costs. To become a real Christian, there must be the loyal and loving surrenrer of one's whole being for time and eternity, into the hands of a gracious God, not only for salvation, but for service. We are saved to serve. To emphasize and impress this idea should be the dominant purpose of every Christian institution that has under its care the youth of the land. I would not say a word of disparagement concerning any institution, but that school that emphasizes men's industrial or intellectual training at the expense of the spirit-filled life has missed the object for which God would have it exist.

I have always been optimistic as to the progress of the Christian Church, but not so much so that I have been blinded to the apparent apathy in the religious life of the Negro youth, due largely to a lack of deep spiritual piety. The religious life of the youth of to-day is more theoretical and sentimental than spiritual and practical. The result is a paralysis of every effort to do good effective service for Christ. Practical results are convincing. After all it is the practical Christianity which counts for something and convinces men of the reality in the Christ whom we profess. The Lord Jesus Christ places His stamp of disapproval upon any qualification as a basis of usefulness to affect the world for good other than that of the true Christian life.

CHAPTER LIX

THE INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION AND ITS WORK AMONG NEGROES

PROF. I. GARLAND PENN, A. M.

Among the many efforts being put forth by the various religious agencies of our country to better the condition of the young people of our race, none is of more importance nor calculated to do better work among them toward "reaching the unreached," than the International Sunday-school Association. It may also be said with equal emphasis that none promise to do a larger work in the future than this Association. Because of these facts, as well as the further fact that our people know so little about the real history, purpose and intent of the Association, space is here accorded it in this volume as a part of the Congress movement, that our people may get new light and information about it and the Association become fully organized and maintained among us.

The International Sunday-school Association is now thirty years old, having been called "National" for forty years, or from 1832 to 1872, and meets in convention every three years, the last convention having been held in Deuver, Colorado, in July, 1902, while the next convention will be held in Toronto, Canada, July, 1905. It is an interdemoninational movement to give impetus to the Sunday-school work of the entire Christian nation, and the whole world as well, without reference to denomination or race. It stands to promote more successful Bible study in our Sunday-schools, better Sunday-school equipment for that study and the ingathering of the youth in the Sunday-schools of the land, without reference to what denomination these Sunday-schools are.

These results are secured by the organization of Interde-

nominational Sunday School Conventions in counties, cities and states which sustain the same relation to Sunday-school work in the county, city or state, as the International Association does to the Sunday-school work of the world. The greatest, most conspicuous and living monument to the good accomplished by the Association, is the Uniform Lesson System of Bible Study for Sunday-schools which was begun in 1872.

The attention of the Association was directed to the needy field among our race in December, 1895, when the Rev. L. B. Maxwell, D. D., then a Congregational minister in charge of a church at Savannah, Ga., was appointed field worker among us. The Rev. Dr. Maxwell entered upon his labors January 12, 1896, making his maiden effort at Louisville, Ky.. This was six months prior to the International Convention which met at Boston, Mass., June 23, 1896, to which Mr. Maxwell reported that he had presented the Association work to our people in 52 cities, held 146 meetings, addressed 63 colleges, high and graded schools, attended 21 minister's meetings, visited 18 Sunday-schools, preached 31 Sunday-school sermons, established 12 local unions, organized 4 interdenominational state associations, distributed thousands of circulars and addressed between forty and fifty thousand people in the interest of organized Sunday-school work. Dr. Maxwell was re-appointed at the meeting of the Convention in Boston for three years, and his next report was made at the International Convention, which met in Atlanta, Ga., April 27, 1899. At this Convention he reported having done work in 16 states, 124 counties and 200 cities and towns. It was also at this Convention that Dr. Maxwell made one of the greatest platform deliverances in his career as a public speaker. He had no superior among the younger men of the race, and few equals among any of his people of any age, as a platform man. He was a college graduate of Atlanta University, a graduate also of Hartford, Conn., Theological Seminary, and was therefore a finished and polished speaker. He was naturally endowed as an orator, which, with his acquirements in education and experience, made him a conspicuous platform man among our people, and constantly in demand for public service. Under Mr.

Maxwell's supervision, the work grew so large and promising that the Rev. Silas X. Floyd, D. D., of Augusta, Ga., another bright light of the race, was appointed assistant field worker in November, 1889, and continued at work until he resigned to become the pastor of the Tabernacle Baptist Church at Augusta, Ga.

At the Denver Convention, the Committee on Work among the Colored People was continued with membership as follows: Mr. John R. Pepper, Memphis, Tennessee; Mr. N. B. Broughton, Raleigh, N. C.; Mr. Geo. W. Watts, Durham, N. C.; Mr. J. T. Buck, Jackson, Miss; Mr. W. S. Witham, Atlanta, Ga.; Mr. W. N. Hartshorn, Boston, Mass.; Mr. Marion Lawrence, Toledo, Ohio; Mr. W. A. Eudaly, Cincinnati, Ohio; Mr. E. K. Warren, Three Oaks, Mich. This committee, which will have charge of the work among the colored people for the triennium, was charged by the Executive Committee with the duty of selecting two field workers to prosecute the Sunday-school work along International Association lines. It is well to notice an important fact in connection with the personnel of the committee. While it is to be hoped that in the work of the Lord Jesus among men, the time will come when we shall in fact know no North or South, no East or West, yet it will, in view of unwarranted statements to the contrary, contribute to this greatly desired end, for the attention of the reader to be directed to the fact that there are five Southern white men upon this committee and four Northern men. They are among the best Christian business men in the country, another evidence that there are scores of good blood in the churches of the South as in the North, interested in all that appertains to the real permanent uplifting of our people. A glance at the lives of these men can but contribute to the gratitude we bear for all, whether North or South, for the help given in the great work upon us of building a race. Mr. John R. Pepper, chairman of the committee, is a wholesale grocery merchant of Memphis, Tenn.; is President of the Hernando Insurance Company, and Vice-President of the Union & Planters' Bank.. He has been in Sunday-school work for over thirty years, has been a member of Executive Committee of the International Sunday-school Association, and is now

a member of the International Lesson Committee. He is a member of the Methodist Episcopal Church South, and Superintendent of the First Methodist Sunday-school of Memphis for twenty-two years consecutively, and has always been ready to answer the calls for help in his home city. He has been Chairman of the Special Committee on Colored Work from the beginning. Mr. W. N. Hartshorn, of Boston, Mass., is the Chairman of the Executive Committee, the most arduous and responsible position of the International Sunday-school Association. He succeeded the late Mr. B. F. Jacobs, and is the administrative power of the Association work in the world. He is a publisher and a wealthy man, who delights to help the needy. He is one of the committee sustaining a close relationship in the help of the Negro churches of Boston. He is a Baptist by denomination, and has been in the Sunday-school from a child. Mr. N. B. Broughton of Raleigh, N. C., is a publisher and member of the firm of Edwards & Broughton. He has been a Sunday-school superintendent for twenty years, secretary for more than twenty years of the North Carolina Baptist State Convention, and is Vice-President of the World's Sunday-school Convention. He has aided in the establishment of day schools, Sunday-schools and churches for our people, and is constanty in demand for addresses at institutes, conventions, Y. M. C. A. meetings and colleges for the colored people. Mr. Geo. W. Watts of Durham, N. C., is a member of the W. D. Duke Sons & Co., branch of the American Tobacco Co., is largely interested in cotton manufacturing and other enterprises, and is a director of the Seaboard Air Line Railway. He is a Presbyterian, has been superintendent of a Sunday-school for seventeen years, and is a regular contributor to such colleges for Negro youth as Kittrell, Clinton and others. He is a staunch supporter of the Negro Hospital at Durham, and a member of the school board having charge of the two Negro public schools in Durham. Mr. John T. Buck of Jackson, Miss., is the Secretary of the Building and Loan Association of Jackson, is a Baptist by denomination and has been in the Sunday-school work for twenty-five years. He had for several years a teachers' training class in a colored Baptist church of

Jackson for Colored Young People, and though a Confederate veteran, he has been and is now a local trustee of Jackson College, an institution for the training of colored young people under the auspices of the American Baptist Mome Mission Society. Mr. W. S. Witham of Atlanta, Ga., is a banker, being the president of thirty banks in Georgia. He is a member of the Methodist Episcopal Church South and President of the Georgia State Sunday-school Association. He is the teacher of the famous Busy People's Bible Class of St. Marks M. E. Church Sunday-school of Atlanta, Ga., which is the largest in the South, and is to the South what the famous Bible Class of New York, taught by John R. Rockefeller, Jr., is to the North.

Mr. Marion Lawrence of Toledo, Ohio, is the General Secretary of the International Sunday-school Association. He is a Congregationalist by denomination, and directs with the help of the Chairman, Mr. Pepper, the movements of the two field workers among our people. Mr. W. A. Eudaly of Cincinnati is a Presbyterian, has been connected with Sunday-school work for twenty years, is President of the Ohio State Sunday-school Association. He has been identified with the International Sunday-school Association work from the beginning, having been a member of the Special Committee on Colored Work when the first field worker was appointed in 1895. He is a lawyer by profession. Mr. E. K. Warren is the ninth member of the Special Committee on Colored Work, and is a manufacturer of featherbone, Three Oaks, Mich. He is a Congregationalist and Chairman of the Executive Committee of the World's Sunday-school Convention, to be help in Jerusalem, April, 1904.

Thus it will be seen that at the back of this movement to arouse, inspire and push the Sunday-school work among us, there is substantial and sound support, and the race is to be congratulated upon the interest which these Christian business men have in the advancement of our young people, that we all may be more useful and better fitted for the burdens and duties of life. The Committee has selected two of our race to push the International Sunday-school work among us. This was done in Atlanta, Ga., in Sep-

tember, 1902. The men selected are Prof. Granville G. Marcus of Memphis, Tenn., a member of the Colored Methodist Church in America, and Dr. James E. Shepard of Durham, N. C., a member of the Baptist Church. Professor Marcus was born in Columbus, Miss., September 30, 1860, and is accordingly forty-two years of age. He is a man of liberal education, and has been a teacher in the Memphis, Tenn., public schools since 1879, being principal of the Virginia Avenue Public School for a number of years. He has been one term President of the Colored Teachers Association of Tennessee. For twelve years he has been Superintendent of the Sunday-school of Collins Chapel C. M. E. Church of Memphis, which is one of the largest schools and churches of the connection. He is therefore fitted for the duties of field worker to which he has been elected, both by education annd experience in the very work he is sent to do. Dr. James E. Shepard of Durham, N. C., the associate field worker, is a graduate of Shaw University. Five years ago he was appointed Deputy Collector of Internal Revenue, which position he resigned to take this position. He is one of the Vice-Presidents of the North Carolina Baptist State Sunday-school Convention.

Rev. E. R. Carter, D. D., the well-known pastor of Friendship Baptist Church, Atlanta, Ga., was made a Vice-President, and the writer put upon the Executive Committee for the triennium from 1902 to 1905.

The present triennium ought to witness the organization of every county, city and State in the South, while the delegation to the next International Convention at Toronto, Canada, in the summer of 1905, ought to be nothing less than one thousand representative Sunday-school workers from the ranks of the Negro race. More and more the Negro must get into touch with every world-wide movement which has to do with the development of character in the youth of the nation and the promotion of righteousness, that the young of his race may be benefitted. The general office of the Association is at Toledo, Ohio, where the General Secretary, Mr. Marion Lawrence, and other workers may be reached, literature secured and this world-wide, aggressive Sunday-school movement

thoroughly understood. It is the hope of the writer that every reader of "The United Negro: His Problems and His Progress," may read of this truly forward movement and regard it as one of the chief agencies to bring a united people to that place in civilization that will make them workers of righteousness and men and women whose one business is to make the world better for being in it.

Part VIII

The Educational Life of the Race

CHAPTER LX

THE EDUCATIONAL OUTFIT AND RESULTS OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE RACE

REV. GEO. W. MOORE, Field Secretary, Nashville, Tenn.

We rejoice in what God hath wrought for the Negro people through all the christian agencies and religious denominations represented by this Congress. "It hath been the Lord's doings, and it has been marvelous in our eyes." Fifty-six years ago the American Missionary Association was organized in Albany, N. Y. It was the first organized effort in the work of uplifting among the colored people in the South. It came into being in the midst of agitation and storm. It was organized to carry on intelligent gospel evangelization through its schools, churches, missions, industrial training and the preaching of the gospel to those who needed it most for their physical, intellectual and spiritual elevation. It came into being that such neglected people might receive a free gospel and the benefits of intelligent christianity.

The missions in the slave States gave rise to some of the most stirring events in the history of the association, which has the distinction of beginning the first decided efforts while slavery existed to organize churches and schools in the South on avowedly anti-

slavery basis. It was during this stirring period of agitation and storm that Berea College was founded in Kentucky in 1854 by John G. Fee, who was a Kentuckian by birth and son of a slave-holder. The crisis, so long impending, came at length, and the Union armies entering the South in 1861, opened the way for the instruction and elevation of the colored people. The association was providentially prepared to engage in this work, and the first systematic effort for their relief was by it. The first school opened for the colored people in America during the Civil War was organized in Hampton, Va., in 1861 by the American Missionary Association, with Mrs. Mary Peake, a colored lady, as teacher. Gen. Butler encouraged this work among the homeless and destitute "contrabands," and this first school, which bore his name, was known as the Butler school. It was the forerunner of the great Hampton Institute, which was also organized by this association with Gen. Samuel C. Armstrong as its first principle. Hundreds of institutions have since followed in this magnificent work of the uplifting of the race and of preparing teachers and leaders for the people. The A. M. A. rapidly extended its work in the South and West during the Civil War, so that during this period schools were opened in twelve States in the South and West, including Kansas, Missouri and the District of Columbia.

The year 1865, which marked the close of the Civil War, was also marked by enlarged work by this association in behalf of the colored people. The National Council of Congregational Churches, which held its first meeting at Boston in that year, recommended to the churches to raise $250,000 for the work among the freedmen and designated the American Missionary Association as the organization providentially fitted to carry it forward. The association accepted the responsibility and began the work of raising the funds and carrying forward the work. It succeeded in raising more than the $250,000 recommended by the council. It was during this period that the beginning was made for most of our permanent educational institutions for the training of teachers, ministers and leaders of the people. It decided to establish one school of higher learning in each of the larger States of the South and normal and graded schools in

principal citties, and common and parochial schools in smaller villages and country places. Under this broad plan arose Hampton, in Virginia; the Atlanta University, in Georgia; the Berea College, in Kentucky; Fisk University, at Nashville, Tenn., with the wonderful career of the Jubilee Singers, who delighted the most refined people in America and Europe with their heart-stirring music, returning to Nashville with $150,000 to erect and furnish Jubilee Hall and equip other departments. Talladega College, in Alabama, with its varied collegiate, normal, industrial and theological training, and Tougaloo University, in Mississippi, with its college, farms and work shops. With these were established in Savannah, Charleston, Macon, Mobile, Thomasville, Memphis and other leading cities schools, normal and graded, and through all the introduction of trades and farm work for the boys and home industrial training for the girls—a system of education so complete as to have required no serious modifications afterward.

In this list are included Hampton, Atlanta and Berea, though under their own Boards of Trustees, as they were founded by the association and indicate the original plan of location of its large institutions. At this time the association maintains sixty-nine schools among the colored people of the South and thirty-one common schools.

Theological departments have been established in Howard University, Fisk University, Talladega College and Straight University and Bible schools for the training of christian workers at Tougaloo and other institutions. Such ministers as the late Rev. L. B. Maxwell, the Rev. H. H. Proctor, Rev. Joseph E. Smith, Rev. James Bond, Rev. J. Q. Johnson, Rev. Spencer Snell and a host of others were trained in the schools of the American Missionary Association.

More than one hundred colored instructors are teaching in the schools of the American Missionary Association, and hundreds of its graduates are professors, teachers and leaders of thought in the leading institutions among the colored people in the South and West, and some are in service in the North and in Africa. Missionaries have served in Western and Central Africa and on the Congo. Miss Althea Brown, a graduate of the College Department

of Fisk University, will sail in a few days to join Mr. and Mrs. William Sheppard in their work in Africa on the Congo, under the direction of the Southern Presbyterian church. The Joseph K. Brick school, at Enfield, N. C., with Prof. Thos. S. Inborden as principal, has a fine plant of 1,129 acres of land, ten buildings and courses of study in normal, industrial, agricultural and mechanical training. The Albany Normal School, Prof. James L. Murray, principal, located at Albany, Ga., is a prosperous institution with 300 students. The Helena Normal, at Helena, Ark.; the Knox Institute, at Athens, Ga.; the Fessenden School, at Martin, Fla.; the Peabody Academy, at Troy, N. C.; the Cotton Valley School, near Fort Davis, Ala.; the Lampson School, at Marshallville, Ga.; Kowaliga School, at Kowaliga, Ala., and other institutions under the direction of colored men and women are doing a splendid service in the work of uplifting among the people. Industrial training has held an important position in the educational work of the association for many years. Talladega College was the first institution in the South to introduce this important branch of study. Hampton and others followed, and now almost every school in the South and Southwest under the direction of this society has more or less extended departments of industrial training. Large farms are cultivated in connection with our schools at Talladega, Tougaloo and Enfield. Over 3,000 teachers and missionaries have been commissioned by the association in this work of uplifting in the South. It is estimated that more than 300,000 students have studied in its schools, who in turn have taught over 500,000 others. Twelve thousand colored students were in the schools of the association the past year.

Simultaneously with the founding of these permanent institutions the association began the planting of churches among the freedmen. They were formed mainly in connection with the educational institutions, and were intended to be models of true church life. The work of church-planting has been pressed forward with a steady hand in nearly all of the Southern States with most gratifying results. The importance of the church work established under this association can not be overestimated. A quiet but powerful work is being accomplished among the people. Intelligent preaching, in-

tegrity of character and higher ethical standards are introduced and maintained through the churches. Sunday Schools, temperance efforts and revivals of religion have been marked features in the work. Christian Endeavor Societies were promptly organized and have been rapidly multiplied. Conferences or associations have been formed, and of these there are now nine known, as the associations of North Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, South Carolina and Tennessee.

The receipts of the American Missionary Association for the first year were $11,328.27. The largest receipts for any one year for current work were in 1892, amounting to $429,949.37. The total receipts from all sources and for all forms of work aggregate over $14,000,000. In addition to this, there came the munificent gift of Mr. Daniel Hand of $1,000,000 for the education of colored people, the argest gift of a living donor to a missionary society. In addition to this, he left a legacy of nearly a half million dollars more on the same conditions as the original gift. Congregationalists have expended over $20,000,000 in the South since emancipation for the education and elevation of the Negro. Among the early founders of the association were such men as Rev. Charles G. Finney, Arthur Tappan, Louis Tappan, Rev. George P. Whipple, its first corresponding secretary, and Rev. M. E. Strieby, D. D., who served as corresponding secretary thirty-four years. Among the friends and promoters of this work were Gen. O. O. Howard and Gen. Clinton B. Fisk. It has also had many friends, both North and South, in its service and among its contributors. Among the noble band of educators of sainted memory in the service of the A. M. A. were Rev. John G. Fee, of Berea College; Gen. Samuel C. Armstrong, of Hampton Institute; President Edward Ware, of Atlanta University; President Henry DeForest, of Talladega College, and President E. M. Cravath and Prof. A. K. Spence, of Fisk University. As a result of their sacrificial service, we have such men as Booker T. Washington, Richard R. Wright, Spencer Snell, Thos. S. Inborden, Prof. Crogman and Prof. DuBois, and a host of others who have caught the spirit of their lives and fruitful service.

CHAPTER LXI

THE EDUCATIONAL DEPARTMENT OF THE A. M. E. CHURCH AND ITS CONTRIBUTION TO HUMANITY

PROF. JOHN R. HAWKINS, A. M., Commissioner and General Secretary, Kittrell, N. C.

The A. M. E. Church is committed to the cause of education, and the special interest paid to this part of its church work has brought it prominently before the enlightened world. The first effort toward the establishment of schools dates from September 21, 1844, when the Ohio Conference of the A. M. E. Church appointed a committee to select a seat for a seminary of learning on the manual labor plan. Out of this came what was then called Union Seminary, which was later merged into Wilberforce University, Wilberforce, Ohio, our oldest and leading institution. In 1884 education was made a special department of the church work and placed under the supervision of Rev. W. D. Johnson, D. D., who held the position of Commissioner and General Secretary till May, 1896, when the present incumbent was elected as his successor. This department has grown to be one of the most important branches of the church, with an organization extending all over the United States, Africa and the islands of Hayti, San Domingo and Bermuda.

The latest report shows a record of 25 schools, 160 teachers, 4,695 pupils, 1,482 acres of land, 51 buildings, with a total valuation of school property of $535,000. These schools have three main sources of income, and thousands of dollars have already gone into the treasury for our educational fund. These sources are—first, from pupils who pay a nominal sum for board, room rent, etc.; from private donations and bequests, applied according to the will of the donor, and from a regular church fund raised on endowment day,

the third Sunday in September of each year; supplemented by appropriations from the general church fund.

The returns from collections throughout the connection on last endowment day, September 15, 1901, amounted to about $18,897.50;

EDUCATION FOR ALL THE PEOPLE

Our watchword is: Educate, educate, educate the people.

In speaking of the supremacy of Athens, Pericles said: "It is not the elevation of a select class, but the whole society which gave to Athens its unique distinction." Following this idea, we will surely reach the unreached and prepare every man for the best and highest life. This naturally commits us to the creed of an education general in its character and universal in its nature. An education free from bias, free from limitation, free from proscription. Not an education that will mark us as Negro artisans, as Negro mechanics, as Negro farmers, as Negro lawyers as Negro doctors, as Negro preachers, nor as Negro scholars; but such as will characterize us as skilled artisans, as artists, as mechanics, as farmers, as "captains of industry," as masters in trade, as lawyers, as doctors, as scholars, as men; yea, men, with master minds and noble souls. I am unable to support the logic of that man or set of men who lay down the principle of a certain kind of education to suit the condition of any particular race who cry equality of mankind and yet prescribe limited fitness for the privileges and duties of mankind.

Let us diversify our callings. Send some to the fields to court nature and make the earth yield her increase and bring forth raiment for the back and food for the table. Some with pick to the mine, with drill to the quarry, with axe to the forest, and then with hammer and chisel and brush to the scaffold, change the wildernesses into towns and cities. Yes, we are sending some to tunnel the mountains and span the rivers. Some harness electricity. Some to find the diamonds in the dust and pearls in the ocean's tide. Some must go to the desk, some to the pulpit, some to the hospital ward, some to the bar, some to the halls of legislation; that in every place where man is, where humanity touches, there we may help to plead its cause.

SELF HELP

We are pioneers in the lesson of self-help. We early learned that it was not enough to know that schools and colleges existed and that we could attend them as pupils to feed on an intellectual life provided and supported wholly by others. No race or class that is content to lean upon others and be carried as subjects of charity will ever become strong and able to stand on its own feet.

MANHOOD EDUCATION

One of our tenets is to cultivate true manhood and help to improve the conditions existing in the affairs of the nation. To rise above the political demagogy and honor the highest statesmanship. To support that party or creed which is based on the bed-rock of truth and justice. To be slaves to no party or creed, and scorn to be used as the designing tool of any political trickster. To wear the badge of true manhood and help to bring this country up to the standard of righteousness. A country where its citizens will not be Negroized but Americanized. A country full of hope, with one flag, one Constitution and one God.

MOCK NOT OUR ANCESTORS

Let us make no compromise with the ignorant sentiment that will reflect upon our ancestry or mock them in song and speech. We need to use our best language and sing the purest songs. We are speaking to the world and we want all nations to hear our plea. Speak to them not in the broken language under the name of Negro dialect. Not in careless brogue and slang, catchy phrases. Let us sing with the muses, but not in so-called coon songs and plantation melodies that are relics of ignorance and untutored, uncultured associations, but through our best, our purest and choicest literature. Indeed this is the message even from the past. The voice of mighty empires still charms and inspires us.

OUR WOMEN REPRESENT A POTENT FACTOR

Let it be remembered that we recognize woman's influence in every great movement for the good of humanity. It is the most

sacred and cherished sentiment in the endeared ties of home. It is felt as the undercurrent in helping to mould public sentiment and shape legislation. It is recognized as the safe and most reliable pillar in our churches and institutions.

OUR LEGACY TO POSTERITY

In conclusion, I beg to submit that in all this work we are simply transmitting our legacy to posterity. We are centering our hopes in those who are to follow. We wish to inspire them to noble deeds and sing to them the lines of Parnassus:

> "Nobility and greatness are confined
> To purity of heart and strength of mind;
> To those whose acts improve and elevate mankind."

We are the potters before the wheel, moulding the clay of a new race. We are the sculptors chiseling out the characters for a new era. We are the artists painting pictures for eternity. Let us not weary in the work or give up the task.

It must necessarily cost time, money, care, skill and patience. Some of our greatest artists tell us that they have put all their time, their talent, their fortunes in making one great picture. The were paid for it and forever enshrined in the hearts of the people. They tell us success is gained only through long years of hard study and patient toil. The study of things, the study of men, the study of life. Flaxman, one of the greatest artists, was not content to settle down to his work till he had seen and studied life in different climes. He studied in France, in Italy and Germany and went back home to immortalize his name. Homer thrills and nerves us by his sweet strains, but his ideas are made still more impressive by the accompanying illustrations of Flaxman. When we read Milton's representation of the triumph of Michael over Satan we feel like exclaiming, lofty thought, wonderful mind; but that thought is still more impressive when for one moment the eye falls upon the work of Flaxman, who casts his mind into the marble statue of Michael plunging the fatal dagger through Satan at his feet.

Yes, we are the sculptors, our schools are the work-shops, our pupils the objects on which we are working, and out of which we are chiseling living characters to stand before the world. Let us follow the lines marked out by the great sculptor above, else one awkward stroke spoil the whole figure. We are the artist painting the pictures that must adorn our homes. Let us handle the brush carefully and skillfully, lest one bad touch, one misplaced stroke spoil the canvas and destroy the beauty.

CHAPTER LXII

THE WORK OF THE AMERICAN BAPTIST HOME MISSION SOCIETY FOR THE AMERICAN NEGRO

H. L. Morehouse, D. D., Field Secretary of the Society

I. ITS MISSIONARY WORK

From 1832, when the American Baptist Home Mission Society was organized, until 1845, when the Southern Baptists withdrew both from this Society and from the Triennial Convention for Foreign Missions, to organize the Southern Baptist Convention, some attention was given by the Society to missionary work for the slaves of the Southern States. After the separation, from 1845 to 1896, with the strained relations between the North and the South on the subject of slavery, further work was impossible. In the Northern States the colored population was small and for a long time Baptists among them worshipped with the white people, except in some large cities, where their numbers justified the existence of separate churches. Since the war, with the migration of colored people from the South to some of the newer States and Territories, the Society has devoted considerable attention to their needs. Since the war, also, it has continuously employed missionaries among them in the Southern States. The last report of the Society shows that forty-five missionaries were in the service of the Society for the colored people, nearly all of them colored. Some of these were supported in part also by co-operating bodies. Fourteen were in the Southern States and thirty-one chiefly in the Western States.

II. ITS EDUCATIONAL WORK

The Society's first step for the refugees who came into the lines of the Union army was taken in January, 1862, its first teachers and

missionaries being appointed in June of the same year. Wherever they could they gathered the colored preachers for instruction in the rudiments of learning, and in the organization of churches, associations and conventions. Gradually, to meet the general demand for the education of the young people, schools were established; and a special secretary was appointed to secure offerings for this purpose. By 1874 eight schools, some of them with valuable properties, were in operation at central points in the Southern States. From 1880 there was great expansion of this work, not only in the number of schools, but in their variety and in their courses of study. The Society supports wholly or in part, at the present time, twelve higher and thirteen secondary schools, a total of twenty-five. The reported teaching forces therein last year was 274, most of whom were appointees of the Society. Of these, 132 were white and 142 colored. The total enrollment was 6,198, of whom 2,703 were males and 3,495 females.

The annual expense for salaries of teachers is about $100,000, while other expenses carry the annual amount required of the Society for their maintenance to about $120,000. The school properties secured through the instrumentality of the Society are valued at more than a million dollars. The property of Virginia Union University, at Richmond, Va., is worth $300,000; that of Spelman Seminary, Atlanta, $325,000; that of Shaw University, Raleigh, N. C., $175,000; that of Benedict College, Columbia, $85,000; of Bishop College, Marshall, Tex., $100,000; of Roger Williams University, Nashville, Tenn., $130,000. The Society has expended in its work for the colored people in the last forty years about $4,000,000. It holds endowment funds for these schools to the amount of $278,000.

For ministerial education there is a high grade school at Richmond, whie in each of the higher schools, generally, provision is made for theological instruction adapted to those who can not pursue the longer and higher course of study. At Shaw University, Raleigh, N. C., is the Leonard Medical School, with a superior faculty and course of four years; also, a Law School. At Spelman Seminary, Atlanta, is a thorough Normal School for training of teachers, the reputation of which is very high, and a well equipped

nurse training school. Normal courses are in the curriculum of these schools, and college courses in some. Industrial education has been given in most of the schools for the last fifteen years; in some for a longer period. Special mechanical equipment for this purpose has been provided at Virginia Union University, Richmond; at Shaw University, Raleigh; at Benedict College, Columbia; at Spelman Seminary, Atlanta, and at Bishop College, Marshall, Tex. Inability to obtain requisite resources for this expensive kind of educational work prevents its enlargement. Spelman Seminary and Hartshorn Memorial College the latter at Richmond, are exclusively for young women. All the other schools are coeducational, except Atlanta Baptist College, which is for young men. It is estimated that about 90,000 students have been enrolled in these institutions. Many of these have become the recognized leadrs of the colored Baptists of the South, while the great mass, imbued with the spirit of service for the elevation of their race, have contributed largely to this result.

The ruling idea in this educational work has been the formation of strong, intelligent christian character; education dominated by a positive christian spirit. Into this service, at the first, went some of the noblest men and women of the North in a spirit of self-sacrifice like that of those who go to foreign fields. Others of like spirit have succeeded them. Not merely money in large sums, but life itself has been lavishly laid upon the altar of service for the uplifting of an unfortunate race, and by this outpouring of vital power the colored people of the land have been enriched beyond all calculation.

It is the purpose of the Society to strengthen these institutions as the advancing intelligence of those for whom they were established shall require; believing in the capabilities of the Negro to acquire an education like that which has made the white man a power, and believing that the supreme need of this people is godly, consecrated, cultivated, sound-minded leadership.

CHAPTER LXIII

THE EDUCATIONAL WORK OF THE BOARD OF MISSIONS FOR FREEDMEN OF THE PRESBYTERIAN CHURCH

REV. W. H. WEAVER, D. D., Field Secretary
New York City

The Board of Missions for Freedmen of the Presbyterian Church in the United States of America, which I have the honor to represent in this Congress, and of whose work I am now to speak, is the authorized and accredited agency of our church for deepening and broadening the foundations of the kingdom of God among the Negro people of this Southland. The Board has for its object the giving to these people the benefits of a pure gospel, and of a practical christian education; and through these means the culture. refinement and civilization that must result in the development of their highest and noblest manhood. For more than thirty-seven years our church has prosecuted this work. First, by the General Assembly's Committee on Freedmen and afterwards by the Freedmen's Board. Until now there are under the care of the Board 353 organized churches and missions, 88 schools, 421 workers (ministers and teachers), 22,000 communicants, 11,000 pupils, and invested in property and permanent funds something more than one million dollars. The cost of maintaining this work as now organized and conducted is about $175,000 annually.

In its character this work is twofold—evangelistic and educational. The Board operates under a charter, exceedingly liberal, empowering it to do anything that any of the Boards of the Presbyterian church can do—with the one limitation, that its work must be done among the freedmen, or rather among the Negro people

in the States which held slaves at the time of the Civil War. So that, among those in whose interest it was organized and chartered, the Board builds the church, school house, academy, college or university; educates, commissions and supports the preacher, teacher or professor and provides aid for the student. This Board recognizes and acts upon the principle and the fact that the greatest work it can do for the race is to help bring the individuals under the impress of the Christ life and character, under the sway of His personality, who was both the son of man and the son of God—both human and divine—bring them in the closest personal relation to Jesus Christ as Savior and friend. For it was only as men are brought into this relation that their lives are bettered, sweetened and purified.

In every way, therefore, this Board of which I speak seeks to do its best and greatest work in promoting efforts to bring the gospel of Jesus Christ to the ears, hearts and homes of the people—to bring about their uplift by directing and leading them to Him who has been lifted up and who, being lifted up, will draw all men unto Him. It believes that "the gospel of Jesus Christ is the power," yes, "the power of God unto salvation," and insists on haveing preached "Christ crucified—Christ the power of God and the wisdom of God," and with a triumphant faith in "the exceeding greatness of God's power to usward, which he wrought in Christ, when He raised Him from the dead,"—it seeks, and would find in this gospel, the solution and the remedy for all the problems that puzzle and vex, and for all the ills that beset and annoy mankind.

To uplift the manhood of the race it would use, first of all, the mighty—the God-given power to do that thing—the gospel of His dear Son. By the preaching of a pure gospel for the sake of winning men to Jesus, bettering their lives and saving their souls, the Presbyterian Church in the United States of America, through this agency I here represent, would do her part in the work of the Negro's betterment and uplift.

But I have said that this work is educational as well as evangelistic. I rejoice that I am able to say that neither as a church nor as a board have we Presbyterians any theories for the solution of the

so-called Negro problem in America, nor about Negro education. The gospel of Jesus Christ, the one solvent anl remedy for the problems and ills of mankind—a Christian education, that men may know and understand the duties which grow out of the relations which they sustain to their fellows whether they be superiors, inferiors or equals, that they may be qualified for the discharge of life's duties and the performance of its work—an enlightened Christian conscience—that they may see in every man a brother for whom Christ died. Holding as she has ever held that the Negro is a man with a soul to be saved, a mind to be trained, and a body to be developed, she seeks the salvation of the soul in the man whether he be white or black, red or yellow, by the one and only God-provided means of salvation, faith in the atoning sacrifice of Christ and the cultivation of brains in the man of whatever race or color, according to the well established and approved methods of brain culture, and his bodily development by the best laws anl rules of physical training. The education which our church, through this agency, gives to the youth of our race is eminently practical and christian. Our schools do more than give intellectual training. In all of them, and as far as possible, such industrial training is given as will enable the pupil to earn a livelihood, if necessary, by manual labor. But the work of our schools goes beyond the mere industrial training and intellectual training. Our schools are distinctly religious. The Bible is a text-book in them all, and moral or religious training an important part of their work. The training of the heart is with them a matter of first and greatest importance. Our board recognizes the truth and force of what another has well said: "You can not train men by their intellect alone. You must take hold of manhood by the heart if you would train it into strength and dignity and usefulness." And so this heart training is what is insisted upon and being done in our schools. And how well they are succeeding in this work may be seen in the manners and morals of their pupils and in the earnest christian work and sustained christian lives of their graduates. It is true that "buildings do not give direction to the mind, do not shape and mould it, do not strengthen nor cripple it, but teachers do." In the educational work of the

board strict and careful attention is given not only to the character of the instruction, but also to the character and qualifications of the instructors. The aim is for the best teachers, possessing that mental power which assures certainty in discernment, clearness in explanation, ability to mould and quicken; and who are in character and demeanor such as will influence in the right way and inspire to right doing and living. This board has no fear that the Negro race will get top-heavy by reason of being over-educated or too highly educated. Recent studies by those highly competent for the work show that the race is far behind in the relative ratio of its youth who are pursuing higher education—nor is there entertained by this board any dread of the danger, declared to be imminent by some, that a higher education or a thorough, liberal training of the Negro will have the tendency to puff him up with pride of self and alienate him in sympathy and affection from his more unfortunate brother. It may be true of some black people as it is of some white folks "who, professing to be wise, shut themselves up into little knots or groups, disdain all outside their sacred circle, flatter themselves with the idea that to their keeping is committed all wisdom, and fancy they feel divinity within them breeding wings wherewith to scorn the earth." This is not the result of higher training but rather the lack of it, and the fault of shallow brains and selfish hearts. It is the want of a thorough training that often fills one with a sense of his own importance, gives him "the airs of a coxcomb and the manners of a fool." That some fools come out of college is true, but that is not the fault of the college in most cases, if in any. My dear old father, who never went to school a day in his life, used to say "You may send a fool to the best college in the world, and let him in some way or other get through there, but the best you have in such a product is an educated fool." I think there is both philosophy and fact in the dear old man's statement. As a rule a thorough education will no more harm the Negro than it will the white man. If necessary for the one, then why not for the other? If it will make the one more intelligent, useful and better workman and citizen, then why not the other?,

Mr. President, we have no sympathy with the theory of Negro

education which is said to be prevalent among some folks in some sections, namely, to educate the Negro only along certain lines, that he may become, as it were, an expert in inferior positions, subordinate places and in menial occupations. To confine the training of any people to such an end is a sin against God and a crime against humanity. The Negro, as any other man, is to be trained along all lines for the pursuits of life to which, in the providence of God, he may be called to follow and to fill. And he is entitled to the fullest and the fairest opportunity to secure the training he thinks best for himself, according to his natural bent and inclination. The Negro needs everything that other people need, and he needs it now. We need ministers, physicians, lawyers, philosophers, scientists, artists, scholars, bankers, and merchants of the highest culture; men fitted to conduct every department of science, art and industry on a broad and solid basis, as well as skilled mechanics and trained laborers. And if there is any reason, good or bad, why we shoud not receive the preparation and training necessary to give us such men in the institutions where the whites are thus trained, then let us have institutions of our own, manned by the best instructors to do the needed work. While we are to look, sir, for the general enlightenment of the race in the thorough and sound training of its youth in the simplest elements of common school education, we must not fail to see to it that the better minds among us are instructed in "ologies" and the "osophies," and so become the learned men and the accomplished women of the race.

We, too, sir, are in need of the ripest scholarship that we may gather the fruits of highest culture and profoundest attainments. In this educational work the board I have the honor to represent gives special attention to the training of the women or girls of the race, that they may be well fitted to exercise the proper influence and give the needed help in the three most important fields of moral training, namely, in the making of homes, the care and training of children, and in fixing the standard of social morality. Our girls of to-day are to be our wives and mothers of the near future. We want them to be chrisian wives and mothers, that in the home and family, in the social circle, the sphere of woman's activities and

influence, the place of her grand superiorities, they may exert an influence, as do all good women, that will promote social virtue, general happiness, and make real and permanent our civilization. We can never be raised higher than our women. If their morals remain low and their intelligence small, they will render nugatory every beneficial influence brought to bear upon us, while, on the other hand, if they are virtuous and intelligent, under God they will help greatly in making us what He has proposed we should be. Ralph Waldo Emerson has said that "civilization is the power of good women," and some one else has said that the civilization of the white people of this country is largely due to the intelligence and virtue of their women. And the highest civilization of our people here in American and elsewhere, I believe, is to come through and by the same great agencies and influences. The demand to-day, my brethren, is for trained and trustworthy power among our people, and this is to come through the thorough christian education of our youth, regardless of sex. The brightest minds should be afforded exceptional opportunities for their preparation and training for life's work. Trained leadership is the general need and demand for the race. Skilled generalship is necessary to guide and direct the rank and file. The Negro preacher, professional man, mechanic, ordinary laborer must be, at least, equal to the average of his class in the surrounding community. Inferior workmanship is nowhere acceptable. The Negro leader has the same and even more difficulties than the white, and needs the same, if not better, equipment. God is no respecter of persons in religious or moral duty. Neither is He in intellectual acquirements, but demands of each one the best intellectual service of which he is capable. The [illegible] as the agency of our church seeks to give the Negro a man's preparation and training for a man's work, [illegible] schools and [illegible] a trained man's work. So the work of this [illegible] agencies or other [illegible] must have the much desired effect—the [illegible] the benefits of a pure gospel

and a practical christian education, more widely extended anl generally diffused among us in this country, such will be our development and uplift that none will have cause to blush in extending to us the brother's hand or in sharing with us the brother's part. Our sable skins, no longer a badge of discontent, will be the cover of our approved and burning zeal for all that is of good report, and our love of freedom, no longer repressed and baffled, will manifest itself in our rejoicing at the prosperity of those with whom we share it and in our gratitude to God, who gives it as a common blessing to all His children. Friends, we can not stop where we are, we must attain the end towards which the providence of God is directing us. The long-looked for signs of the morning dawn have at last appeared. The dark shadows of the past are slowly vanishing before the brightening of the day of grace. With hearts full of hope and joyous expectation, let us push forward. And may we not confidently expect that all patriotic and all good men of every section will come to our aid and encouragement and the people of God everywhere will say Amen and Amen.

CHAPTER LXIV

THE WORK OF THE BOARD OF EDUCATION METHODIST EPISCOPAL CHURCH

L. J. PRICE
Atlanta, Ga.

Among the many blessed agencies that built lighthouses upon this dark and stormy sea of ignorance and depravity was the Methodist Episcopal Church. With a heart as large as the world and a faith unbounded and a courage undaunted, a wisdom that surpasses Solomon's love, that embraces Europe, shakes the hand of Asia and carries the Bible into Africa, proclaiming in word and deed, "I am thy sister and am come to help lighten thy burden, sweeten thy toil and lift thee up." Methodism, whose love would span the oceans and fill the earth, that knows no man by the color of his skin nor the texture of his hair, was here and among the first to swing the lamp of intelligence over this dark sea of ignorance and begin the work.

THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH

This agency has lived to see and enjoy the fruits of her labor. She found a boy in New Orleans. She helped educate him, and made him a teacher in a Tennessee college, but this simply intensified his thirst for knowledge. He resigned and took a post course at Boston University. He became a successful pastor of several of the leading churches in the North, and later was made professor in the greatest theological institution in the South. He was the recipient of the highest compliment ever paid any Negro by white constituency. He received in 1896 185 and in 1900 211 votes for the Episcopacy of the M. E. Church. That boy

is now known and honored all over this country as the eloquent, scholarly J. W. E. Bowen, D. D.

Louisiana is good soil. Another lad was found down there in no better condition than the one just mentioned; but when the church had placed her hands upon his head and the board of education had helped to put him through her refining mill, she made him a general officer, the senior sect of the greatest institution of its kind on the face of the earth, and for the position that he now fills with credit to his race and church he received over 500 votes from white constituency, who knew quite well that they were voting for a Negro, for no one who has had a glimpse of the senior secretary of the Freedmen's Aid and Southern Educational Society would ever mistake him for a white man.

That little urchin found in a hamlet of Louisiana is now the distinguished diplomat and orator, Dr. M. C. B. Mason.

Another lad, the community in which he was reared thought he would surely sleep himself to death, but the board of education found him and woke him up and, intellectually speaking, he has never slept since. His ear hears the distant, threatening thunders of the wicked, his eye sees the black clouds of injustice when they begin to rise. His heart feels the gross indignities forced upon the Afro-American people—fraud, prejudice, Judge Lynch and class legislation—each is and all are bare before his sleepless gaze. This man not only hears, sees and feels, but acts. He has the courage of his convictions.

His weekly paper, the Southwestern Christian Advocate, is a credit to the race and blessing to every home in which it goes—a safe guide for all of our people. This is a brief sketch of a man too broad to be locked in the vaults of sectarians.

His paper shows that the burning desire of his soul sweeps beyond denominational or race lines in his efforts to save humanity and bring all mankind together in peace. This man is a masterpiece of the work done by the board of education—I refer to the uncompromising, God-fearing Dr. I. B. Scott.

SCHOOLS	STUDENTS AIDED	AMOUNT LOANED
Bennett College, 1885-1902	70	$ 3,751.77
Central Alabama Academy, 1883-1902	25	1,764.00
Claflin University, 1881-1902	313	12,344.00
Clark University, 1883-1902	81	2,742.00
Cookman Insitute, 1882-1902	49	2,670.65
Gammon Theological Seminary, 1883-1902	232	24,641.00
George R. Smith College, 1894-1902	36	1,117.00
Gilbert Academy, 1893-1902	15	448.30
Meridian Academy, 1894-1902	22	450.00
Morgan College, 1882-1902	51	4,013.00
Morristown Normal College, 1881-1902	123	6,919.00
New Orleans University, 1884-1902	129	7,493.00
Philander Smith College, 1884-1902	68	5,266.00
Princess Anne Academy, 1889-1902	7	190.00
Rust University, 1883-1902	123	5,174.55
Samuel Houston College, 1901-1902	5	155.00
Walden University, 1881-1902	263	15,784.75
West Texas Conference Seminary, -886-1888.	6	168.50
Wiley University, 1881-1902	222	9,869.26
Smaller institutions	117	3,493.80

Number of schools aided, 30; number of students aided, 1,957; total amount loaned, $108,455.58; a yearly average of $5,422.78 for 20 years.

CHAPTER LXV

THE NATIONAL BAPTIST EDUCATIONAL BOARD—WHAT IT STANDS FOR

REV. W. BISHOP JOHNSON, D.D., Educational Society, Washington, D. C.

The Educational Board of the National Baptist Convention is the educational agency of nearly two million Baptist constituents. It is the channel through which flows the healthy and unlifting streams of educational growth and inspiration. It is the exponent of educational thrift and energy distinctively among Negro Baptists. In its aims and results, it is the logical sequence of thirty-seven years of philanthropic effort by benevolent white men North to place the Negro in such positional eminence, where he might reflect the highest credit upon their efforts in his behalf and pursue a course of self-uplifting and self-development.

It stands for the ownership, control and conduct of the institutions it supports. It promulgates the doctrine of manly self-help: the exhaustion of every effort of his own in the support of the schools under its control, and the turning to other sources only as a last resort. It is a firm believer in the possibilities of the race, and aims to impart its spirit and purposes to all with whom it comes in contact. It antagonizes no one who does not accept its declaration of principles, but steadily and earnestly, with unwavering faith in God, pursues its work, with the hope of helping to lift the black pall of ignorance and lead an oppressed and needy race out into the open field of individual effort, where it may become conscious of its own strength, and therefore willing to do and dare in the bettermentof its condition.

It believes in the education of heart, head and hand, and seeks to make its own people the primal factors in crystalizing these

triple results. It gathers the institutions that subscribe to its principles into a federation, and organizes each state or district to maintain the school within its borders. Thus systematizing and defining the work of each and directing as well as stimulating its benevolent operations by building up a healthy interest in the local educational uplift. It has seen the beneficial results of this policy in a glorious fruitage of increased contributions by its own people in the several states, that previously raised a few hundreds of dollars per annum, notably in Virginia, where last year twenty-five thousand dollars was raised, and over ten thousand dollars was lifted at one collection, for the support of its local institution, in the month of May, 1902. Also in Arkansas, Georgia, Mississippi, Texas, Pennsylvania, Maryland and District of Columbia it records the significant fact that the where the people have been given the control of their own affairs, the contributions have increased beyond the expectations of the most enthusiastic promoter of the educational policy of this Board. Its purpose is to steadily develop the benevolence of the churches and such benevolent persons as it shall find, to the end that their contributions may increase and the strength and efficiency of its work may become more lasting and permanent.

It has been greatly encouraged in its work. Its retrospect reveals a beginning with no schools under its care and direction, and no system for promoting its work. It must be remembered that Negro Baptists have always contributed to their educational work, but they had no means of knowing how much they gave, nor could they whisper one word in the management of any institution they helped to support.

The ownership and control of educational institutions was dim and distant, and no one sought to lead them out of their wilderness, where their feet might tread the sacred highways of the promised land, and their souls, unfettered, might expand and enlarge under the genial sunshine of individual effort and manly struggle to burst the bonds of ignorance in their own enslavement. But the results of less than a decade are before us. It now finds itself enjoying the confidence and suport of Negro Baptists everywhere,

and enrolls seventy-two institutions for higher education, with a property valuation of $500,000, and reported contributions last year (exclusive of the board and tuition of the students) of over $129,000 moneys contributed out of the meagre income of Negroes alone. It is incorporated under the laws of the District of Columbia, with headquarters at Washington, D. C., and its corporate powers are defined as follows: To establish, maintain and conduct Educational Institutions throughout the United States and in foreign countries, under the auspices of the National Baptist Convention of the United States; such institutions to be owned, controlled and managed by the Negro Baptist; to hold, purchase and convey real and personal property as the purposes of said board may authorize; to take, hold and receive any property, real, personal or mixed, by virtue of any grant, donation, or device or bequest contained in any last will and testament of any person whomsoever, and in the prosecution of the aforesaid objects, to take and hold real estate, accumulate and hold in trust endowment and such other funds as may come into its hands from time to time, and the promotion, maintenance and support of its general work.

CHAPTER LXVI

THE PURPOSE, SPIRIT AND RESULTS OF THE EDUCATIONAL WORK OF THE METHODIST EPISCOPAL CHURCH FOR THE NEGRO

REV. M. C. B. MASON, D.D., Senior Corresponding Secretary of the Freedmen's Aid and Southern Educational Society

The Methodist Episcopal Church, through the Freedmen's Aid and Southern Educational Society has been, during all these years, an important factor in this work of Christian education in the South. Faithful to her history as one of the most conspicuous leaders in every religious and moral reform, she was the first in the field, and began the prosecution of this work with great earnestness and enthusiasm. Having taken a prominent part in the emancipation of the Negro, she came with others to lift him out of a condition worse than physical slavery, and to emancipate him from the twin evils of ignorance and superstition. . .

Beginning with a borrowed capital of $800, and with a single teacher, who I am glad to see greets us with his presence here to-day. (Here the great audience arose and gave the Rev. Mr. Standing, to whom Dr. Mason referred, the Chautauqua salute), we have at the present time 47 institutions, 465 teachers, 11,000 students, with real estate valued at $2,155,000, an educational plant gathered in the short space of twenty-five years, which is the number of its institutions and students, in the value of its lands and buildings, as well as in the strength and breadth of its curriculum, far exceeds that of the whole church during the first seventy-five years of her history. And this in some measure is but an indication of the great interest which the Methodist Episcopal Church has taken in the education of the Negro.

In this world of enlightenment and preparation for higher usefulness our success has exceeded our most sanguine expectations. Over ten thousand young colored men and women have been sent out as Christian teachers to assist in the work of unlifting and saving their fellowmen, and hundreds and scores of ministers and industrial workers have also gone forth to assist in the great work before us.

It is a significant fact that nearly one-half of all the Negro physicians, pharmacists and dentists in the nation, and more than three-fifths of all in the entire South are graduates either of Meharry Medical School at Nashville, Tenn., or the Flint Medical School at New Orleans, La., both of which are under the care and supervision of the Freedmen's Aid and Southern Educational Society. Clark University, situated here in Atlanta, is one of our best institutions for collegiate, normal and industrial work, and has as its head a distinguished and leading educator. Gammon Theological Seminary, also situated here in Atlanta, from whose halls more than two hundred ministers have gone forth, trained and prepared for their great work of uplifting Africa in America, as well as Africa beyond the seas, is the most thoroughly equipped and best endowed institution for the education of Negro ministers in the world.

There are certain fundamental principles, which from the beginning we adopted as absolutely necessary for the uplift and salvation of the people . In the first place our aim was to give to all those who came under our care and supervision, the Gospel of Jesus Christ as the only permanent foundation on which to build, and without which no education is complete. The motto in all these institutions has been that which Arnold so succinctly gave to Rugby, "the devoted search for truth and the zealous attainment of goodness." Consequently our schools and colleges are veritable citadels of religious fervor as well as intellectual development, and hundreds and scores of young men and women have been annually converted. And is not this, Mr. Chairman, our greatest hope for the permanent uplift of the people and the solution of the problem? Is it not surprising that the theory makers haev not turned to the

one great solvent of all problems, namely: the Gospel of Jesus Christ, for the solution of this problem? Let it be remembered that as great as have been the achievements of the Ango-Saxon along intellectual lines, he is what he is to-day, not so much because of the spelling book as because of the Bible. Two thousand years ago an itinerant minister heard the call, "Come over in Macedonia and help us," and when he preached his first sermon in Europe, he found the ancestors of the great Anglo-Saxon race living in the wilderness, eating the roots of trees for their food, wearing the skins of beasts for their clothing, and drinking from the skulls of their ancestors. They accepted the Gospel, and now lead the world's civilization, not, as I said before, so much because of the spelling book as because of the Bible.

A gentleman said to me the other day, "What, sir, is your theory for the solution of the race problem in the South?" I answered him without hesitation, "Sir, I have no theory." Startled by my immediate and somewhat abrupt answer, his face suddenly turned red, and so did mine. Continuing, I said, "Is it not true that our theories have done us more harm than good? Is it not a fact that every time a man advances some common-sense idea on the race problem, then immediately someone throws athwart his vision, a theory? And the theory makers, what a work they have done; what innumerable theories they have brought forth concerning the Negro, his ability to learn; indeed his utter lack of mental ability; the lack of a moral basis upon which to build; the missing link; colonization, exportation, etc., etc., as libitum. One thing that gives me aditional hope for the Negro is that he has been able to withstand these theories. Their weight would have utterly crushed and annihilated any ordinary race, but the Negro has grown and thrived in spite of them. In all candor, it may be said of the theory makers that they have been always willing to change their theories whenever they have found they had to." No, said I; "I have no theory, but I have a common-sense notion." What is it?" he said. "The Gospel," said I. "Give to every man the Gospel in the North and in the South, at home and abroad, in China, Japan, India, Korea, Africa, in Georgia and Minnesota, to white and

black, give men everywhere the Gospel, and you will solve all the world's problems; you will adjust the strained relations between labor and capital, wipe out the iniquitous saloon, solve the race problem of this country, and the white man of the South and the black man of the South, without the loss of manhood or dignity to either, will learn how to be helpers rather than rivals, to be friends rather than enemies. In thus making the Gospel the basis for all future growth, our church has been but following the command of the Master: "Seek ye first the Kingdom of God and His righteousness and all other things will be added unto you."

In the next place, our aim from the very beginning was to secure an indigenous constituency, uplifted, saved and inspired to go out, uplift and save their fellows. This in the very nature of the case must always be an important factor in the uplift of any people. I have profound respect, nay, more; I have deep and abiding affection for the men and women of the North in all the churches who came South to teach, and as long as I have any official relation to this great educational work, our policy in the future, as in the past, shall be maintained, and these men and women invited to a place among us.

A few months ago I stood on the very spot in Augusta, Maine, where John A. Philbrooks was born, John Philbrooks who gave me my first lessons in a-b abs. As I stood there, I took the hat from off my head, and I felt that I might take the shoes from off my feet, for the ground upon which I stood was holy ground. And if somewhere between New Orleans and the little station of Shriever on the Southern Pacific Railroad, I could find the spot where John A. Philbrooks, constantly helping others, weary and tired, fell asleep and was buried by strange hands; if I could find the spot, I would come every year with flowers of my heart's deepest gratitude and plant them there as an affectionate memorial of what this good man did for me and mine. But the glory of the work done by the Northern teacher was not in any attempt to reach and uplift the masses. His work was necessarily confined to a few, who uplifted and saved, with higher ideals and purer life, go out to save and uplift their fellowmen. Consequently, the obligation and

privilege of reaching and saving the masses is upon himself, and in the very nature of the case must be so, and for this work we have been especially preparing him.

Much would be gained if for the next half centuryq the much-abused talk of leadership would entirely cease. This theory of leadership has been misunderstood, misinterpreted, misapplied and in our day has even become dangerous. Better admit now as ever that no leader can successfully lead a mass of ignorance. France tried it and failed, an dher overthrow at Sedan is a monumtn to her folly. Moses tried it and failed. His 600,000 in a single generation dwindled down to only two, and the saddest thing about it all was that the people not only failed to re. Canaan themselves, but through ignorance and weakness and lack of ability to follow, kept their leader out of the heavenly land. And God took him up one day, where he could view the rich fields of Canaan, took him up out of the miasma of fault-finding, censure and ignorance into a purer and sweeter atmosphere, laid him down to rest upon His own arms, and buried him with His own hands. The great leader laid deep and firm into the very life of Israel great principles and truths, upon which the nation was builded permanently and magnificently, but the beginners of this new life were those who had been trained in the university in the wilderness. The great mass of the "mixed multitude" died in the wilderness because they lacked preparation and ability to follow. What we want to do is not so much to emphasize leadership as individual preparation, for out of the individually prepared, leaders will come and the masses will be at least able to follow, and will be individually prepared for usefulness and good citizenship.

Two things the educated Negro must do, or this work fails at its most critical point. First, he must show by his ability and willingness to give his unfortunate brethren the same blessings that have come to him. This is his task and from it he must not shrink. In this line, I am glad to say, much has already been done, but with equal candor, it must be admitted that much remains to be done. Many have already seen the heavenly vision, and I verily believe, Mr. Chairman, that when this remnant is fully

awakened to its duties and responsibilities, earnestly and thoroughly consecrated to the work of uplifting their fellows, we shall be ready to greet these coming days with the grandest movement for the salvation of the Negro our Southland has ever witnessed.

In the second place, the educated Negro must be larger than his race, larger in the sense that to him truth must be first, race afterwards. Crime must be crime without regard to the color of the man's face who commits it, be he white or black. Again, he must not shrink from the position in which as a Negro he is placed. He must rather thank God that he is a Negro, with a Negro's privileges and opportunities for the uplifting of his race, and show men that patience, endurance and character can win. If it be the task of the white man of the South to be forbearing, generous and just, ours is to win him by a life of uprightness, integrity and usefulness, and thus show him that the education that educates no more spoils a black man than it does a white man. Here in the South where the interest of one race seems sometimes to conflict with that of the other, the educated Negro must get the conviction deeper than ever that the interest of the black man is really the interest of the white man, and that any man who attempts to lift up the one at the expense of the other is an enemy to both. Let our coming watch-word be co-operation and mutual helpfulness. Let this be done and a new day will dawn upon us, a new day of prosperity and good will; a new day of peace and mutual helpfulness; a new day of moral, vigorous activity; a new day whose morn shall ever be bright and whose sun shall never set, and then instead of hate, arrogance, racial prejudice, we shall have love, forbearance, mutual kindness.

"A wren shall build its nest in the cannon's mouth,
And the voice from its rusty throat
Will be a robin's song,
Or a bluebird's note."

CHAPTER LXVII

ADDRESS

PROF. BROOKER T. WASHINGTON, A. M., LL.D., Principal Tuskegee Institute, Tuskegee, Ala.

In all questions bearing upon the education, morality and religion of the Negro, it should constantly be borne in mind by the people in all parts of the United States that the Negro was brought here by physical force, and did not voluntary seek to obtrude his presence upon the people of this country. This fact alone, it seems to me, gives the Negro a claim upon the sympathy, the good will and the helpful kindness of the people of the North and South that can scarcely be true of any other race. Further than this, it should be borne in mind that whether in slavery or in freedom, whether in ignorance or intelligence, whether in war or in peace, we have always, as a whole, striven to prove ourselves of service and not to become a burden upon any community. To such an extent is this true that one seldom sees in any part of the country a black hand extended upon a street corner asking for charity.

While we have been of service to this country, no one should seek to evade the fact that as a race we have obtained much, both in slavery and in freedom, that has made us better fitted for the duties of useful citizenship. To such a degree is this true that in material, mental and religious worth I do not believe that one can find in the civilized or uncivilized world an equal number of persons of African descent who can compare with those inhabiting this country. After all, the real test of the value of a nation lies in its ability to help itself, to lift itself up in a state of freedom. This great and far-reaching educational and religious convention is one of the attempts of the race to lift itself, to prove that it is not only worthy of receiving help, but is able to help itself. For

this far-reaching, well-organized effort the race is specially indebted to I. Garland Penn and Dr. J. W. E. Bowen for the conception and magnificant execution of the plan.

This seems to me an appropriate time to acknowledge the debt of gratitude that the race and the country owe to our schools, colleges and theological seminaries, and to other organizations whose quiet but persistent work has made such an assembly as this possible. For what other race in history after barely thirty-five years of freedom could bring from field, from kitchen, from shop, from school, from college, from Sunday-school, from church, such an assembly as is here gathered? I congratulate the promoters of this organization, I congratulate the race and our country, North and South, that has afforded us this opportunity to exhibit such tangible evidences of our progress. But marked and rapid as has been our progress, we must not tarry in our growth. Let us be a little more specific in finding out how the Negro responds to outside influences that stimulate self-help, and judge further as to his ability to make himself a creditable citizen. Some weeks ago I asked one of our instructors at Tuskegee to take two townships in Alabama, one that had not been reached or helped by outside influence to any extent, and a second where, through the generosity of friends, we had been able to send a competent teacher as a leader, who had remained in that community ten years. I instructed him to make a first-hand, original investigation by a house-to-house visit of the material, educational and moral condition of the two townships. In the first, as we expected, he found the masses of the people without land, living in rented one-room cabins, with their crops mortgaged and deeply in debt. He found a poor school, and ignorance and immorality on every hand.

In the second township he found 128 Negro homes. In these homes were 667 persons. One of the greatest curses of our race is the one-room cabin. In this township it was found that during the past ten years only one room cabin had been erected, and that during the same time sixty-five houses had been erected containing more than one room. During these years the one-room cabin had been to such an extent discarded that only twenty-eight of the

houses in the township were of the one-room kind, and one hundred containing more than one room. Forty-nine of these houses had been purchased or are being purchased, leaving only sixty-nine families who are renters. In this township the Negro is going forward to such an extent that sixteen of these houses are being rented from Negro landholders, and eight are being purchased from Negro owners of land. Only two houses in the whole township are mortgaged. It is further shown by this investigation that there is an increasing disposition to get property. The property purchased between 1870 and 1891 was 15; between 1891 and 1896 was 21; between 1896 and 1901 was 24. A few years ago the Negro was of no value as a tax-payer in this township; at present he is paying taxes on $44,000 worth of property.

Now, I have always contended that the material or industrial betterment of the people would improve their moral and religious condition. What are the facts in this regard in this community? In this township only two married couples are separated, and there are only three families in which illegitimate children are to be found, and in ten years only two had been sent from this township to the jail or penitentiary.

In order that our future development may equal and exceed if possible the past, there are one or two phases of our life which I want to call attention to briefly, kindly, frankly.

First, I sometimes have the fear that we are in danger of producing too many leaders, that far too large a proportion of our young people have the idea that in some indefinite way it is their mission in life to become leaders instead of plain, every-day hard workers. We are not so much in need of leaders as of workers. Too large a proportion of our young men, I fear, start out to lead somebody, to give advice to somebody, before they themselves have had the example that leadership implies. For example, I once knew a young man of education who spent a large part of his life as a ecturer on the subject of home-getting, and yet this man never owned a foot of land nor a log cabin that he could call his own. He never owned a cow nor a mule; not even a pig. When he died, a collection had to be taken up to provide for his burial, and he left

not one dollar invested for the support of his unfortunate wife and children. Such leadership is both absurd and ridiculous.

When I want to find out when a man is fitted for leadership, I go to the cashier of his local bank. The story that the cashier tells usually settles the question for me. Many of us are ambitious to give advice, but we ought to remember that our words will be valuable just in proportion as back of them is tangible, visible achievement. Before we spend any considerable portion of our time in traveling about, giving advice to others, let us remember that we owe it as a duty to our race, our families and ourselves to secure and pay for a neat, comfortable home or a farm, or to start a business and secure a bank account. The words of an educated man who owns and cultivates the best farm in his community, who has the best looking horses, cows, sheep and pigs, and who has provided a neat, comfortable home for his family, have a potency that nothing can resist. Such a man leads through his material possessions in a way that we little realize. I have very much fear that too large a proportion of our young people have the idea that their first duty after leaving school is to begin talking or writing for the benefit of the race, when they should be made to understand that what they first need to do is to begin working. Talk after work is valuable; talk without work is valueless. There are few sadder sights than to see a man clothed in the garb of a leader flying hither and thither throughout the country, proclaiming his ability to reform or redeem the world, when his own family is homeless and without the necessities and comforts of life. All this I have said, I repeat for the purpose of emphasizing the fact that which has been true of all races since the foundation of the world, that we will most help our race by being sure that first of all we have done that which we advise others to do.

In saying what I have, I do not for a moment overlook the fact that this conference is called for the purpose of emphasizing the moral and religious development of our race, but I would advise you that, in a world constituted as ours is, back of all moral and religious development there must be a large degree of material, economic foundation. I cannot have much faith in the morality or

Christianity of a man whose note for ten dollars is not good at his home bank. One of the most powerful and most useful Negro ministers that I know is one that owns the best farm in his neighborhood, and works at cultivating it in a large measure during the week with his own hands, preaching the Gospel on the Sabbath. This man is helping to lay the foundation for the race in a way that will enable his children to enjoy the best things. The highest moral and religious practice does not and cannot go hand in hand with idleness, shiftlessness and poverty.

I want to see an influence go out from this great meeting that shall, if possible, take every young Negro from off the street corners and from out the barroom North and South. Further, I want to see an influence go out from here that shall result in lifting up and purifying the characters such as any race can boast of, but I would not be performing my duty to you and to my race did I not say franky that one of the most serious and embarrassing duties that is yet to be performed, is to sift the ministry with the finest seive, so that the good moy be honored and recognized, and the warthless taken out of the pulpits, and have the ministerial profession lifted up and ennobled, then we can afford to go on and not have the whole race disgraced by those whom God never called to the pulpit.

As a race, we are somewhat inclined to be emotional, to be guided by our feelings, to live and soar in the clouds, without at all times having a material and industrial basis on which to rest. Our emotionalism should be constantly seasoned with salt, and plenty of it. The true test of the ability of a race, whether in the business or religious world, is its ability to decide upon a plan of action and then pursue it constantly, through winter and summer, through discouragement and encouragement. It is the continuous, progressive effort, guided by intellect rather than feeling, that we want to cultivate.

If a young man goes from college to start life as a farmer, I want to see him cultivate that element of his nature which will make him start in a furrow behind a plow, if necessary barefooted and bareheaded, without coat, without money, almost without food, but

stand there until he has won a competency out of mother earth that will lay the foundation for the material and religious growth of his Immediate family and succeeding generations. I have emphasized the money side of life, not for the sake of the value money has within itself, but because the possession of money in most cases represents thrift, foresight, self-sacrifice and morality.

One other question that relates to our environment as a race, and vitally concerns our moral and religious growth. One thing to be feared when two distinct races inhabit the same teritory is that these may yield to the temptation to doubt and mistrust each other, and this unconsciously bring about a blunting and hardening of the sensibilities. No race can hate another without that race itself being weakened, narrowed and degraded; without having shut out from it all these things that are tenderest, highest and sweetest in life. Let us cultivate friendship and love for all races and individuals, and harbor hatred for none. If others would be little, let us try to be great; if others would hate us, let us try to love them; if others would be cruel toward us, let us be merciful; if others would break the law, let us respect it; if others would seek to put us down, let us seek to raise them. In the long run, it is the race that helps to push up that succeeds.

I am glad that this great convention is held right here in the heart of our beloved Southland, in the midst of our people, among whom the greater portion of us plan to live for all time; and in this connection I want to say just one or two plain, frank words. There are bad white men at the South; there are bad white men at the North. There are good white men at the North; there are good white men at the South. If we are to continue to make progress as a race at the South, the time has come when in a larger degree we must seek out those of our white neighbors who are our friends, and take counsel with them. In nearly every Southern community there are white men who are just as much interested in our progress as any people in any part of the country, and we should let these people know that we trust them and that we desire their friendship and co-operation.

Finally, let us never grow discouraged. We have made immense progress as a race. All races of whatever color have their difficulties and discouragements and we can be no exception. Let us keep our faith and patience, and continue to go forward. Let us remember that our surest protection will be in our usefulness to the community in which we live. The great human law which always rewards and encourages merit and virtue is everlasting, is eternal.

Part VIII

Public School Teachers' Conference

CHAPTER LXVIII

THE RELATION OF THE PUBLIC SCHOOL TEACHER TO THE MORAL AND SOCIAL ELEVATION OF THE RACE

PROF. W. S. SCARBOROUGH, Ph. D. LL. D., Wilberforse University, Ohio.

The two great educational factors in the moral and social elevation of a race are the home and the school. Upon the training received in these rests the future of any people. In the home the earliest impressions are made. Every educator, therefore, recognizes the importance of making that centre all that it should be in the great work of character formation, which we conceive to-day as the prime end of education. It is too true that few parents understand the part they have to perform in this work. Countless homes throughout the land are not what they should be. Too many parents are either ignorant or indifferent as to their share in the education of the children.

To assure the future of any people, there must be a growth in both thinking and doing. The Negro race must learn to think for itself, not to let others think for it; it must learn to do for itself along all lines, not to be dependent upon others for such work. This task of leading on to such growth is the teachers'. On them rests the responsibility of inculcating in their pupils those lessons

in all the little things that go to make an honest, industrious class of people; all those correct habits of life that make for morality and decency—lessons in neatness, punctuality, accuracy, truthfulness, thoroughness, system—lessons that are to so great an extent neglected in the homes of undeveloped peoples. It devolves puon the teacher most largely to accentuate correct views of life, views that every child must be led to hold if there is to be progress. Proper insight, right perspective of relations in life, that intellectual and moral training which will develop common sense, sharpen intellect, purify soul and strengthen character are needed above all by backward races, and thus become our teachers' life work.

The youth of the race are to be taught to be industrious, to learn that work hurts no one, that learning even is labor, and that all labor is honorable, that a trained intellect and a trained hand go together to make the perfect man. They are to be taught that the mind must be rightly occupied, that the hand alone at work leaves brain free to run riot, a freedom that usually becomes licensed to run upon debasing things when a life has not been inspired by thoughts above the soil. They are to be filled with aspiration that they may not grovel contentedly in the slough and mire. Such contentment has not one uplifting phase in it, but is the sure basis for further decline.

This being true, what must be this teacher who sustains such a relationship to the future of the race? What is required of the one who has such unlimited power, who can dwarf or spur the minds in his care, who can make the youth "look up and not down," "look out and not in," and who "lends a hand" to every plan that uplifts or lets those in his care sink to low planes?

In the first place, the moral sense of the race cannot be elevated, nor can the social plane be lifted higher except its teachers have a high moral sense and the proper comprehension of what differentiates social planes. Example has ever been far more forceful than precept. So the teachers of the race must be champions of honor

Let us make no compromise with the ignorant sentiment that bling, drinking, frequenting questionable places of amusement—vices great and small should have no place in the lives of those who

are to lead the race as mentors. The teacher, like the preacher, stands too near the young to be other than thoroughly honorable. Weak, unprincipled, selfish persons with no race pride, no race love, no race hope, should not be found at the teacher's desk. Those who teach must be men and women in whom frivolity finds no lodgment, who are not only above reproach, but who possess such force of character that they can implant in our youth strength of discrimination between right and wrong and resolution to follow light and do the right. They must have,too, that personal magnetism that clothes the born teacher with power to carry followers wherever he leads.

This responsible position of leader calls for preparation along mental lines as well as for moral equipment. An ignorant leader in any cause is a dangerous one. The time is past for entrusting the great work of education to the hands of those poorly prepared. A money reward need not be expected in the teacher's chair. The most responsible position—the forming of character for future upbuilding—is the most poorly paid. Nor should teaching be used simply as a stepping-stone to a uosition more desirable. Unless one has consecrated his life to his calling, unless he has heard with unmistakable clearness the voice that summons to a vocation, one has no right to meddle with the immortal work of teaching—as sacred as any on earth. But with the call resounding in the ear, preparation for, as well as interest in it as a life work, is absolutely essential. Breadth of knowledge and varied culture should belong to the teacher. Ethics and philosophy must be studied, for only through a knowledge of these can one well cope with the task. Breadth and depth in these means elevation as well. The teacher must be familiar with science and higher learning generally. This must not be a smattering. Such leads to false ideas; but, to drink deep of the "Pierian Spring" will bring one face to face with truth and to its clear understanding. The blind cannot lead the blind.

But above all, the teacher must be religious, God-fearing, Christian men and women. The Bible must be their standard and religion a part of their lives. Not that frothy kind that has only a religious vocabulary without a religious experience," but the kind

that can stand the fiercest light. Free thought, "liberal" religious views, as they are termed, may be one's own personal right, but for immature minds to be encouraged or led to such exercise is dangerous in the extreme.

The youths who sit to-day at the feet of their teachers are going to do more than anything else to transform the future homes of the race. They are the hope of the Negro. With cultured homes and school-rooms presided over by teachers thoroughly fitted for their work, the trend must be upward. With the growth in love of high ideals, with contempt for idleness and pride in work, with a deep-rooted horror of crime, a people always moves to higher levels. Its moral elevation is secured, and with it will come that social elevation which must have its genesis within its own ranks.

The Relation of the Public School Teacher to the Moral and Social Elevation of the Race

J. R. Crockett, President of Clinton Institute, Rock Hill, S. C.

Since our emancipation much time and energy have been spent in the discussion of our capacity and rights, at the expense of our duties and responsibilities.

In farming, the early gardeners and truckers of this country reckoned with the seeds and climate, and vegetation remained the same wild, unpalatable food that had baffled the savage's appetite for generations, yielding him little or no nutrition. But later, truckers dropped the old theory of "seeds" and "climate," and took under consideration the plant and soil. They attained success. Livingstone cultivated the tomato by transplanting volunteers from the parent branch of a tasteless simlin, the size of a grape, found in Florida, to the luscious fruit, the size of blacksmiths' fists found throughout this country. Cotton, king of the South, found a fruitless, useless weed on the sea islands of South Carolina and Georgia, was primarily developed from the plant and not the seed, for there were no seeds till the plant was properly cultivated. The little

sour grape found everywhere has been developed into the luscious Concord grape by planting the stem of the original.

As in the agricultural so in the moral world: if the Negro would be a real factor there is nothing to be gained in discussing his "capacity" or "blood," what great "white man" was his great grandfather?" etc., etc. The individual must be developed, evolutionized and worked up from his own fireside and blood, by his own teachers, "under his own vine and fig tree."

Nature has no "color." It is reputed condition. There is something in the Negro. Develop him, unalloyed, from his parent stock, educate him, and I'll show you a business tension akin to "manhood," a tolerance akin to "philanthropy," a charity akin to "neighbor," a providence akin to "parent," a vigilance akin to "citizenship" and a bravery akin to "patriotism."

The Relation of the Public School Teacher to the Moral and Social Elevation of the Race

PRESIDENT W. H. LANIER, A. M., A. and M. College.

In the discussion of "The Relation of the Public School Teacher to the Moral and Social Elevation of the Race" we incline to the theme, "The Unreached Negro;" and, by far, the greater portion of the masses unreached by sectarian schools and agencies lie within the reach of the public school system in one or another of its phases.

The home is the natural realm for the moral and social awakening of the individual, and, indeed, the chief mission—the paramount end of home life is to inspire moral and social culture that lead to perfect christian character; and unless proper ideals on these lines obtain in the home beforehand the child of that household can, at best, but acquire abortive notions of social or moral responsibility.

In any movement to get possession of the Negro hitherto unreached, regard must be had for the fact that he is the offspring of parents who themselves, as a rule, are the product of neglect—un-

cultured socially, and more or less devoid of moral training. The school, then, indeed must supplement the home, and an awful responsibility accompanies the delightful opportunity for the teacher to render service by planting in the heart of the neglected child the seed of moral ideas and social acumen. It is hardly possible, perhaps, to cultivate one morally whose social development is entirely neglected. And is it possible to properly enlighten one socially without exercising him in circles with the opposite sex? Both sexes, then, must grow up together in the same home amid enlightened environments or compensate for lack of opportunity thus to grow up by associations at school with the teacher as an ideal.

The public school teacher must recognize that his practical work is to elevate the ideal of the people. Men can not be maintained on a plane above the standard of their ideal, nor can they be easily held by force or otherwise below that standard. The task to be accomplished in the effort to elevate the masses is to present to their affections a lofty ideal. To this end I would multiply boarding schools. Yea, if possible, every public school for Negroes for the present would be transformed into an institution with facilities for maintaining the students as boarders; and in every one of these the home life feature would be made prominent and it would be emphasized. There are so many who have no proper conception of home. They think of home as the "place where I stay at." These people never "stay at" the same place very long. They move from plantation to plantation in the neighborhood every year, gathering naught but corrupted ideas of life and making a reputation for the race that is altogether bad and injurious. A proper ideal of home alone will obviate these difficulties and make for moral and social culture.

We must learn the art of teaching men to do their duty; that what they ought to do they must do without inquiring as to whether it is difficult or easy of attainment, pleasant or painful to the senses. Sensuality is the disposition to embrace a thing or to pursue a course of action for the sake, simply, of gratifying the feelings, of satisfying the senses. And this disposition and tendency highly cultivated is the ubiquitous bane of the unreached Negro.

The soul is the measure of the man, and it is the man that must be trained, developed, cultivated. The soul's powers of intellect, sensibility, will, must in all schools—in those of public character no less than in others—receive the proper attention of cultivation. Nor is it incumbent upon this order of institutions to ignore even religious instruction. While prudence dictates, nay while wise discretion and necessity counsel that the public schools shall not encroach upon the province of sectarian institutions whose duty it is to teach dogmatic religion, yet they should, nevertheless, teach religion as the basis and support of moral and social—of manhood culture. The public schools must not commit the crime against the State of neglecting to develop conscience in the citizen.

CHAPTER LXIX.

THE RELATION OF THE PUBLIC SCHOOL TEACHER TO CIVIC RIGHTEOUSNESS

PRESIDENT NATHAN B. YOUNG, A. M., Florida State Normal and Industrial School, Tallahassee, Fla.

The public school teacher is a public servant. His position imposes on him the imperative duty of promoting the cause of civic righteousness—the application of the Golden Rule in all public matters in his schoolroom. The State or municipality pays his salary on the ground that he is to make (or help make) his students good citizens. This fact is evident to all who understand the genius of our public school system—indeed, of all public school systems. If he fails to do this, he is not a good public servant, and he is not giving the state "value received."

The duty is plain. Now, how shall the schoolmaster discharge it? All agree that he should be a promoter of right-doing among his fellow-citizens, especially those of to-morrow. How shall he

accomplish this difficult task? And under present conditions it is a difficult task.

First, by being himself the embodiment of civic righteousness and thus lead the way he would have his fellow-citizens go. He should be a law-abiding, tax-paying and a patriotic citizen, and a voter withal. He should not be a man without a country.

Himself thoroughly patriotic and consistenty upright in meeting all of his obligations as a citizen, he is now ready to inspire these qualities into his students.

Believing in his country's institutions, he can teach its history enthusiastically not only to his history classes but to his entire school. He can bring before them the lives of the great men who were the makers of that history. He can do this, too, without social prejudice or partisan bias.

I would not turn the schools into politics (and yet a worse fate might overtake them), nor the teachers into politicians: but I would turn them into schools of good citizenship, and the teachers into good citizens. I am tempted to repeat the idea—to stress it—that the public school teacher should be public-spirited. He should pay his tax, he should vote (always on the side of righteousness and the way he prays), and should keep himself informed on public questions, as well as on pedagogical questions. His profession should be backed with all the virility of a staunch manhood.

I close this statement with a word of emphasis and of repetition for what I regard the central object of endeavor for the public

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Relation of the Public School Teacher to Civic Righteousness

PROF. ERNEST L. CHEW, A. M., Principal of Public Schoo
Atlanta, Ga.

The public school teacher is the prophet, priest and warrior of civic righteousness. Civic, like personal righteousness, is the meed of conquest. In the State, as in the individual, are opposing forces which tend to elevate or debase, refine or brutalize, strengthen or weaken, purify or corrupt.

The teacher willingly sacrifices himself and his ambitions to this cause. Though no politician, few take more interest in the welfare of his State than he. Anxiously he watches the effect of legislation upon the elevation of humanity. Through prayer and meditation he has evolved an ideal of a State, where the environment will conduce to symmetrical development of character in all, irrespective of adventitious circumstances; where the possibilities of each nature may be realized; where wayward youth will be recalled to paths of rectitude and usefulness; where wealthy offender and petty criminal shall work in chains together; where honest toil brings just recompense; where politics is an incidental experience of all and the profession of none. Such is the schoolmaster's phantom city, such the school teacher's New Jerusalem, which he prophesies and woud help us bring down from above.

A priest, listen to his creed. I believe in the infinite possibilities of a child; that he is father to the man; that habit is a blessing or a curse; that the world is waiting for fearless men who are right and know it; that work is a blessing; that a fault repented is half atoned; that it pays to be true; that a man can not be well educated and vile; that true greatness must be measured by the yardstick of right; that reward or punishment inevitably follows our choices, whether by individual or State.

The Relation of the Teacher to Civic Righteousness

PRESIDENT INMAN E. PAGE, A. M., Langston University, Langston City, O. T.

Recent events in different parts of our country teach us that greater attention must be given to the building of strong moral character on the part of American citizens if the Republic, which has been established here and which is now the wonder of the world, is not to suffer a fate similar to that which was experienced by the Republics of antiquity. Against the use of fraud and cor-

The builders of our government wisely made intelligence and

virtue its foundation. They recognized the fact that in a country controlled by the people each individual should have a trained heart as well as a trained head and hand; that the safety of our political institutions depends upon the operation of moral as well as intellectual and industrial forces.

With this fact in mind, they made provision for the establishment of schools to be under the control of the government, and thereby emphasized the relation which they expected the teacher to sustain to all matters of a civil and political character. Their idea was that the teacher in an American school should take the child who is placed in his charge and give him such training as will prepare him to be a useful citizen—useful not only in the sense of being able by his intelligence to contribute to the solution of difficult problems of a political character, but useful also in the sense of doing the right "as God gives him to see the right." Our political system makes it imperative that civic righteousness shall be the theme of every teacher from the kindergarten to the university. As much pains should be taken to ascertain whether this lesson has been thoroughly learned by the pupil as is usually taken to see whether he has learned to read correctly, or to speak and write correctly, for when the teacher is giving this instruction he is teaching his pupils that as citizens they must not only have virtue but must use it in the discharge of all their duties as citizens; that they must deal justly and fairly with their fellow-citizens, be they white or black, rich or poor; that in their relations to one another in matters pertaining to the government they must know no race, no color, or class or creed, or section; and that unless this course is pursued there can be no national prosperity, no national happiness.

CHAPTER LXX

THE NECESSITY FOR A HIGH MORAL CHARACTER IN A TEACHER

REV. S. S. JOLLY, A. B., Philadelphia, Penn.

There are three kinds of teachers with which this subject ostensibly may be connected: the parent, the pedagogue and the preacher —an alliteration which represents a trinity of factors eminently potent in weaving the web of society's fabric. They are so interdependent and correlative that, except it be for the distinct purpose of discussion, it is hard to tell just where the dividing line of their separate action is drawn. So that you may more exactly underconceive to be a high moral character, and in what must, from the time assigned, be a very brief discussion, limit the necessity to two captions: First, the demands which issue from the inherent and acquired traits of the untrained. Second, the kind and extent of training which these demands require. Character may be tersely defined as the sum or universe of customary action in the individual, each of these actions being the result of a definite motive and a preferential fiat. We have not time here to include or exclude all the possible phases of character; high moral character, however, is that which has its customary action at every point justified by well defined laws of right living, whether these laws be innate or revealed; and, further, the habit of action must be regular and uniform, a perfect type, not a malformed dwarf, nor indeed can it be an abnormal giant. No one habit of action must predominate, no every point. We shall have little or nothing to do in this paper with the influence of the moral character of the parent or preacher, whether that be much or little. We shall have to do only in the main with what we have pleased to call the pedagogue, who, in popular terminology, is known as the teacher. Without entering

of education much if not all the instruction was in the hands of the clergy, and hence became to a great extent moral and religious rather than scientific. Public instruction, that which has to do with more particularly the formative period of the majority of children, is non-sectarian, or that is de facto non-religious. The justice of this plan obtains in the fact of the variety of sect and creed and consequent difference of opinion of its citizens. Protestants, Catholics, Jews and agnostics all demand by the rights of their citizenship the perpetuation of their individual beliefs. Such that a teacher who finds himself impelled by a very necessitous and imperative obligation—that is, the infusing into the fibre of his pupils the high moral power which is his that they be environed from the native tendencies which control them—finds a perplexing problem, for such it is. To what extent should he discharge this obligation, for he must either exert a baneful or helpful influence? What kind of moral instruction must he give? And where does the example of his character lie? According to the division of Plato, there are four things which must enter into the life of an instructor. These Plato considered the cardinal virtues: Wisdom, Courage, Temperance and Justice. While this is a very plain division, the terms and what they include are too incomprehensive and hence vague in ap-

In the unfolding of ordinary truth, if there be such, and a retrenchment of the essential virtue, all sects and creeds may meet. Duties that have reference to self, cleanliness and chastity, by precept and practice, must hold and control uncompromisingly and unquestionably the life of a teacher. Desire to study, the ability to make a child eager to know the great and marvelous mysteries which hover around his footsteps. The teacher must thus be alive to the exigencies of the hour; let him hear the foot-tread of the divine in the rumbling thunder, or see the gentle touch of heaven's wisdom in the petal of a violet. Truth abides in the wings of a butterfly, or sits enthroned on the strata of a rock; let children find it there and in the rules of science and its truthfulness to law, learn accuracy and the practice of veracity.

The Necessity of a High Moral Character in the Teacher

Rev. J. W. Smith, Clarkesville, Tenn.

THE MORAL STANDARD OF THE TEACHER

The moral standard of the teacher should be high, from the fact that the world demands more of the teacher now than ever before. Again, to him is given the sacred trust of infantile minds to be trained, which minds must in the future rule the world. These minds are usually influenced by the teacher.

THE TEACHER IS BEHIND ALL PROFESSIONS

The teacher is behind all other callings; indeed, he creates them. The higher the civilization of the race the greater the demand for the trained mind. The teacher develops mind, he creates the power to think. The power to think is that which makes the material world subservient to the will of man, which harnesses the waters of the earth and makes it do his work, which calls the lightning from the clouds and, by the electric chain, unites the opposite parts of the earth; which builds and maintains our great institutions of church and state, which rule the world, the great motive power of the universe.

THE TEACHER AND THE MORAL LAW

The law of life, of living, is fundamental. The progenitor of all written statute called law. All these governing state and church are given to us by our great teachers, and since people recognize the law of their own beings and the beings by whom they are surrounded, so do they become fit to frame laws for the institutions. The teacher is at the basis of these which must be taught to the people in character-building.

The capable teacher must assert himself through heart actions. He must harbor no thought greater than that he, as a moral factor, must have towering ideals, lofty aspirations, a foundation well and wisely laid, with a due regard for a code of morals and truly enlightened piety.

The Necessity of High Moral Character in the Teacher

Rev. G. W. Henderson, D. D., New Orleans, La.

The question of the teacher's character depends partly upon the moral ideas of the people. They are what the public demands. Viewed in this light it is a question of fact. And yet this only indicates what, morally considered, he actually is. What he ought to be is another question, to be determined by a proper consideration of his place in the economy of a christian society.

Our first inquiry, then, is what does the public demand in the character of the teacher? Prescribed courses of study, combined with public examinations, determine the intellectual standard, public sentiment the moral. We have two general classes of schools —public and private. Hence we have two corresponding classes of teachers—public and private. The private school teacher is the original type. But in our country the separation of state and church and the sharp differences between the Catholic and Protestant churches as to the right of the people to read the Bible have led to the exclusion of the latter from public schools in many communities, and to difference in the moral tests of the public and private school teacher. We are therefore to seek the historical teacher in the private schools, where the christian faith of the country, unfettered by legal restraints or ecclesiastical difficulties, is able to make itself felt more effectively. And yet I think we shall find present the public school teacher is subject to no religious test. He may represent a low grade of worldly morality; he may confine his efforts wholly to the imparting of intellectual knowledge; or, rising above the mere letter of his engagement, he may view his responsibility rather in the light of his opportunities; he may seek to imbue his pupils with a spirit of reverence and to set before their plastic minds the loftiest moral and spiritual ideals. At present, unfortion that fails to arouse the conscience to a sense of responsibility, or to refine the sensibilities, leaves the individual the victim to every gust of passion and a constant menace to society. In a normal system of culture, knowledge and character are inseparable. The mind must be furnished with high moral ideals as well as with *the teaching of* science. A godless education will never empty our

penal institutions nor remove the subtle temptations from the pathway of life. So long as state and church are kept separate we can not legally require religious faith in the teacher in the public schools; but education is now almost universally recognized as the handmaid of religion, and the time is not far distant, as it seems to me, when the unwritten law of public sentiment will make itself respected in the selection of public school teachers as well as private.

Again, the necessity of high moral character in the teacher is evident when we consider his true place and office in the economy of a christian society. Not the individual, but the family is the unit of society. The individual left to himself perishes. The family is the divine method of preserving the race. Humanly speaking, life begins in the home; so do those influences which make or mar it. The ideal home is religious. The father, as priest, is older than an ordained ministry; the home, as a sanctuary of religion, is older than church or temple. The home is also the original place of instruction. It is both church and schoolhouse. These are but departments of the home. Instruction in knowledge and instruction in religious truth are functions of the home, which in the division of labor in the present highly developed society have been delegated to a professional class especially trained therefor; hence the minister and the teacher stand in the place of the parents to whom they owe a peculiar responsibility. Specifically, the duty of the teacher is to instruct the mind; the duty of the minister is to develop the moral and spiritual nature. But this is a psychological rather than a natural division. The capacity for knowledge and the capacity to perceive the spiritual are only different functions of the one indivisible soul. To attempt to divorce these is to do violence to the soul's constitution. What God hath joined together let not man put asunder. As there is a strong demand for a ministry that can inform the mind, so there is a strong demand for a corps of teachers who can educate the moral and spiritual affections. Kepler, in rapture over his marvelous astronomical discoveries, exclaimed: "O God, I think thy thoughts after thee."

The Necessity for High Moral Character in the Teacher

Rev. J. J. Durham, A. M., M. D., D. D., Savannah, Ga.

The necessity for high moral character in the teacher may be inferred from the exalted character of the mission and work of the teacher. His mission is not that of the soldier, to lead great armies to battle, to victory, and up the shining heights of martial glory to the painted halls of military fame, where assemble the congress of great warriors and conquerors from all nations and of all ages, though heroic and patriotic that mission be; nor is it to build great cities and systems of railroads, the centers and highways of commerce and civilization; nor to construct great systems of intricate machinery to convert the raw material of the world into myriad manufactured articles for the myriad uses and appliances of civilized society, though great and important that mission be; but greater still and yet more important is the teacher's mission.

Again, we assert that the high moral character required of the teacher is indicated by the character of the work he is to do.

It is said "he is the best teacher who is able to reproduce himself in his pupil." If this be true, then the teacher himself should be in all high moral attainments, all that is desired in the moral character of his pupil; for, according to the principle set forth in this proposition, if the teacher be of low moral grade, he will reproduce the same character in his pupil, and vice versa. It is recorded by the pen of inspiration, that no man liveth to himself; and of no one is this more emphatically true than of the teacher. He exercises a moral power and influence over his pupil that often surpass that of the parent in forming and determining the character of the pupil. In many cases the teacher even stands between the pupil and parents; his word, example and precept are more potent with his pupil than theirs. To that divine proverb, "Like people, like priest," may be added, "Like teacher, like pupil." It is written in the Book that "Whatsoever a man soweth that shall he also reap," and this is no less true in pedagogy than in agriculture; it is no less true of the teacher than of the farmer.

The Necessity for High Moral Character in the Teacher

REV. WILLIAM DECKER JOHNSON, D.D., Athens, Ga

GREAT TEACHERS AND THEIR WORK

The teacher is the natural leader of mankind. He makes the environment, moulds the sentiment and shapes the destinies of millions, even of those who never come directly under his influence.

And we have right among us the real President Booker T. Washington, of Tuskegee, whose triumph upon the field of pedagogy has been no less wonderful than those of Edison in the domains of electricity.

THE STANDARD OF MORALITY

Morality is the science of duty. Three qualities seem to appear in everything. Take, for instance, a chestnut. There is the burr, next to the hull then the meat, but it takes them all to make one chestnut. A stool with less than three legs will not stand alone. Take a yardstick or a quart cup, still, the three quantities must have been compared before a standard could be reached, because it will always be true that things equal to the same thing are equal to one another.

THE EVOLUTION OF CHARACTER

It has been said that the ideal of a person is what determines his character, and that ideal is fixed by education. An orator, speaking to a great audience of students, said: "These people now are all like so much dough. It can be made into pie, biscuit or pound cake; it can be dumpling or hoe-cake; but, when once put into the oven and baked, it must continue to be what it then becomes." A similar idea is given in the German maxim, which says: "Whatever you would have appear in the state must first be put into the schools," and, this sentiment developed, has been the secret of German ascendency.

THE BASIS OF MORALITY

All science is based upon law, and law is a rule of action. When God created the world He put into everything the law of its being.

The Necessity of High Moral Character in the Teacher

MISS C. E. PULLEN, Principal, Roach Street School, Atlanta, Ga.

No field affords larger or more complete returns to effort than the schoolroom. The schoolroom is foremost among the influences that form the character of the nation. Pedagogy, like all arts, requires much preparation in order to obtain the best results. But many have taught for years before finding out that they have missed their calling. Then, in order to keep from making life a failure, they have to enter new pursuits. It is of the successful teacher that we like to hear. Teachers who count it joy to send forth bright and shining souls upon the highways of life. It has been truly said, "As the teacher so the pupil." In this is seen the need of the teacher being developed symmetrically, morally, intellectually and physically.

Unconsciously the pupil receives the impress of the personality of the teacher. If that character has in it the right principle, it will act as a stimulant to the dormant powers of the pupil's moral and intellectual being. The habit of stating things accurately and truthfully must be taught the pupil. To do this, the teacher must practice seeing things truthfully and correctly himself. No malicious teacher need expect truthful pupils. Too frequently we hear a teacher say that he is engaged to train the intellect, and that some one else must do the moral training. Such teachers are not in demand, and their places are fast being filled by energetic and enthusiastic workers. Teachers who understand thoroughly the obligations which rest upon them are conscious of the fact that the pupil does not come to them to receive literary instructions only, but by contact, a high moral character, the pupil comes to be made better, that he may learn virtuous habits, and be more inclined to practice the good that is within him.

The Necessity for High Moral Character in the Teacher

PROF. J. W. GILBERT, Augusta, Ga.

Since it is an innate principle of human nature to approximate as nearly as possible in one's own personality the realization of his

ideal, the pupil appropriates into his own life and character the life and character of his teacher, whether these be good or otherwise. Lord Byron was a cripple, and therefore walked with a halting gait. Forthwith his admiring imitators copied even this physical defect. The majority of the pupils of Socrates were copies of this great teacher's idiosyncrasies rather than of his philosophical tenets.

Too many think that the accumulation of physical, scientific and historical facts concerning man and the world constitute education. Per se this is only the development of memory of the concrete; but there is a realm where God comes in contact with man, where spirits, human and divine, communicate with each other and character is formed. The true teacher must himself be a citizen of this realm before he can conduct his pupils thither. Here is where the pupil finds things more precious than life itself. Here is where he learns to prefer death to dishonesty. The most woeful curse of our erstwhile teaching has been the almost utter neglect of the development of this higher life. Its baneful influence crops out in every phase of the civic and social fabric of our present day existence. It takes place in the gambling, stealing, lying, drunken, sharp-witted men adn women who are to be found in constantly increasing numbers in every walk of life. To bring the matter closer home, and at the same time to show the awful responsibility imposed upon upon the teacher by his environments, let us mention just a few facts concerning Negro criminals, that class who are doing us, as a race, incalculable harm. There are more than 2,000 Negro criminals serving sentences at this moment in the prisons of Georgia alone. What must the number be in the whole country? Of these 2,000 and more, 98 out of every 100 can read and write. More than 1,000 are under 21 years of age. The remainder, with few exceptions, are under 30 years of age. Practically all have been to school, but they are as yet unreached. Is it, then, any wonder the charge is made that, for the most part, these youthful criminals must have during school life formed their characters under the tutelage of teachers who, to put it mildly, did not emphasize the sins of lying, gambling, stealing, drinking, lustfulness and wrong-

doing of all sorts? In my own observation, I have known men and women who were themselves known moral wrecks to be licensed by the states of Georgia and South Carolina to teach in the colored public schools. Then, what else is to be expected other than the present condition of the unreached? That education bereft of moral stamina is worse than ignorance, pure and simple.

No class of workers contribute more to the stability of the government and to domestic tranquility than the true teacher. The preacher of the gospel, I dare say, does less in the development of character than the teacher. In most cases the iron stylus of the teacher has inscribed its marks of character for eternal weal or woe into the plastic minds of his pupils long before the minister of the gospel gets the opportunity to recommend the means of grace. The teacher it is who ought to give the earliest moral discipline that prepare the community for higher and broader views of duty in all the multifarious details of the intricate relations of community life. I say the teacher does this because the parents of the vast majority of Negro children have not time to sit for hours daily to instruct them.

The nobelest prefession on earth is that of the teacher He wors with instruments for course ends; the teacher is to work by the most refined influences on that delicate ethereal substance, the immortal soul. Soul in immediate contact with soul, the teacher and taught stand to each other. The spirit, the character, of the one overleaps mere words and compels a subtle union with the other. With alchemic potency the teacher turns the character of the pupil into pure gold or cankerous brass. "We teach more than we say or do, and learn more than we see and hear." No teacher, however adept in hypocrisy, can keep his character hidden from his pupils for a long time. His talk and actions in the presence of his pupils may be circumspect, but by some mysterious power of (let us call it) "altrospection" the pupil sees that underneath the polished exterior lies an individual character. It may be bitter at its roots and moribund in its fruits. This the pupil appropriates into his own young life and henceforth becomes incorrigibly bent toward an irrevocable destiny. It is more largely in the hands of the Negro

teachers than in those of the parents or preachers to create a heaven or a hell for the pupil, the community.

The Necessity for High Moral Character in the Teacher

Rev. D. G. Hill, Washington, D. C.

The period of habit-forming is acknowledged to be in childhood and youth. During the tender years of childhood and youth character—that which most truly marks the make-up of the man or woman—is formed which very largely determines one's future destiny. Hence the trend given the child or youth in virgin life will likely be the course pursued in after life.

Again, it must be admitted that as the child's body can not well develop without proper nourishment and exercise, neither can its moral nor spiritual powers unfold themselves without appropriate moral and spiritual food. So that the means of development of mind, soul and body are the practical appliances and uses of all those supplies which nourish the physical, moral, intellectual and spiritual forces, which lie dormant in early life. All things must have their time to grow in order to ripen into maturity; they must also be cultivated in order to unfold their fulness of strength. The teacher's sphere in life is to help supply this very need. Every teacher is a character moulder, and the material best adapted to the construction of a well-developed character are to be found not only in the teacher's skill of imparting facts, but also in his general deportment. For it must not be overlooked that the teacher is a pattern or ensample, and his example will in no small degree determine the child's usefulness in after years.

Scarcely anything is more needed on the part of the teacher than strength of character. Integrity is too little cared for. The greed for gain and the spirit of commercialism which is so manifest in this age, the lack of the true missionary spirit and moral courage, if allowed to pervade our circle of instructors, will weaken their powers for character-building. "Like will produce like." The

value of the castle is largely determined by the material out of which it is made, and the style or manner of its construction. So the life of the teacher, imbibed by the scholar unconsciously, imparts his habits, customs and manners to his students, thus making it all the more apparent that high moral character in the teacher is of paramount importance. The influence which consistency exerts

The teacher should be well poised, securely established in the principles of truth, love, duty, and espouse every pure and noble cause, thereby encouraging and advancing the ethical forces which germinate and foster pious living. He should guard his own life well, because during the first ten or twelve years of life the character of the child is principally formed by imitation and example. He instinctively mimics his master's voice and copies his footsteps. It is not until the period of juvenility passes that one begins to think and act for himself. When we, therefore, consider the forces which operate and produce example from which the young love to copy, how they cut their lives after the shape of others, and instinctively the inner life of the guide is reflected by his or her followers. We are forced to admit that the necessity for exemplary living and consistent conduct is of supreme value.

Let those who lead enforce by rule and example the utility of self-denial and self-control; let them constrain by a living example and practical injunctions the necessity of standing upon the bedrock of truth, which comprehends all the virtues of a noble manhood and womanhood; let them prove that it is far better to be even singular, if need be, while obeying the mandates of rectitude and virtue, than to win and wear the palm of applause of thousands by yielding to their flatteries and solicitations to wrong. Let, in other words, our impressions of heart and life be pure and those innured by them will grow and bless humanity.

The Necessity for High Moral Character in the Teacher

Prof. J.R.L. Diggs, A.M., Virginia Union University, Richmond, Va.

The peculiar constitution of rational life makes it necessary to present moral ideas as the basis of all successful teaching. The

explanation for this must be found in the relation which reason is forced to posit as existent between our being and the illimitable universe of which man forms a part. We believe that any honest and unprejudiced study of the evidences furnished by nature and the intellectual life, will lead the average mind to conclude that there is one ground of being—God—the great first cause, and that this boundless world arrayed in the order of eternal beauty, this cosmos, is founded in righteousness, ruled by infinite power and infinite wisdom.

The moral ideas, in a more or less crude form, are the common possession of the human family. The savage to whatever race he may belong has a code of ethics, and it is upon this nucleus of moral truth that we rest our hope for the ultimate redemption of all peoples. It was upon this principle, this belief in an innate moral nature, that the father of ethical philosophy proceeded in formulating his theory of the concept. He appealed to the moral basis in the rational life of man, to those elements which are the very attribute of rationality, and, as a matter of cosmic sequence, he was successful as a teacher of men.

The truly successful teachers are those persons whose ideal is the attainment of a character like that of the Supreme Being. We may say that most of the great teachers of mankind have won success just in proportion as they have reached the moral consciousness of men, and have in some way linked it with the universal belief in the essential righteousness of some power superior to man. Long before the Christian era a wise man taught that the highest good, the supreme aim of life, is to become God-like, and three hundred years before, the Prophet Micah had asked, "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" These words of the prophet have the right ring, for the aim of all teaching is the development of character, such persons only as have Godly characters are qualified to lead the young in forming habits of effective virtue.

The true teacher must also be imbued with a sacred regard for noble manhood and womanhood. Without this, there can be but a

wrong estimate of character and a false measure of moral values in social life. We must be firm in the conviction that racial affiliation and character are incommensurable quantities and that the nature of the one argues nothing as to the work of the other. Failure to appreciate this truth has led many deluded men to propose, for colored people, special educational programs based as a matter of course upon a misconception of the fundamental principles of philosophy of education.

The teacher should love the race and should be willing to spend and be spent for its highest interest. The empty-headed fop, the worthless dude, the tool of fashion, the spendthrift, the toper, the slave of social dissipations, political tricksters and scoundrels, who would sell their country, their State, their community and their home for a mess of potage, are not the persons to teach the young. The teacher's desk, like the Christian pulpit, is not the place to reform men by placing upon them great responsibilities. In many places to-day there are some teachers whose moral life is rotten, yea, worse than leprosy in its blighting and damning influence over the youth. The race has suffered much from imselves to drive the last one of these pestiferous moral lepers from moral teachers, and all lovers of pure morals should bestir themour school rooms.

.. The Necessity of High Moral Character in the Teacher. ..

Rev. G. Edward Read, A. M., President Spiller Academy, Hampton, Va.

Teaching is a spiritual art, and classifies with music, poetry and oratory, rather than with the mechanical arts, those which deal alone with matter and its fixed and uniform relations. It is an art in which mind comes into mysterious and quickening contact with mind, heart with heart, life with life.

The child is the central figure in all educational systems. His powers are multiplex, his possibilities well nigh infinite. The

former may be unfolded in their natural order by the skillful teacher, while the latter he may only direct by inspiring to lofty endeavor. He is not dealing with material things; he is assisting in the developmentof an immortal idea. Hand in hand with the intellectual training should proceed that moral life, that character building with which the teacher has to do. Such a high trust demands consummate skill, rare tact, cultivated intellect, and, more than aught else, the highest integrity. The mass of children in the homes of common people form a grand and inexhaustible repository of human material capable of being molded into excellency. Like the potter with the clay, the teacher is the molder, builder and architect of his school. As his conception of education grows and expands, so will his workmanship become more perfect and symmetrical.

If we wish to lift the children of the school and the community into an atmosphere of right living, we must give them good examples to start with. It is of little use to ponit them to the safe road to eminence in any position in life, if their mentors, their heroes, are not leading the path in that direction. The teacher's daily life, as he lives it, is a most potent factor. If he tries to instruct his little flock to respect the laws of health, to restrain their appetites, he must see to it that his own drinking is not making a deeper impression than his words. If indulging in swearing himself, it cannot help them to pure thoughts and reverence toward the Great Teacher, the Giver and Preserver of all life.

His business is not only to be for four to six hours the autocrat of the school room, to drill the child in the "three R's," reading, writing and arithmetic; to instruct him in the mechanical sciences; to lead him along the dry paths of grammar, rhetoric, logic; to induct him into the mysteries of chemistry, astronomy, geology; but with these, and partially through them, he is to train the expanding powers of mind for the active duties of life in the manifold directions in which his students will need to apply them. The child follows instinctively those to whom he looks up with respect and admiration. The successful tutor, therefore, is the one who starts on the basis that every thought, word and act of daily life

contributes towards the building of character, and is potential in opportunity for higher thinking and higher living.

It cannot be too forcibly impressed upon the minds of all who enter this noble vocation, that to find any measure of true success the teacher must do much more than instruct in the knowledge of book lore, or in the wisdom of the ancients. Many of the so-called facts of science are being set aside and replaced by later "facts" each year. Experienced professors and librarians say that most treatises on natural science which have been published ten years are out of date for practical use at the present time.

Teaching is the unfolding of truth in its application to the common experiences of life. To teach truth, one must know and love it, and the precepts of truth lie along the line of obedience to law. As the highest law is the moral law, no teacher is fully equipped who has not submitted his mind to this law, and learned to think and move within its realm. He must have it written in his heart and dominant in his life, otherwise he is not fit to associate with children in the formative years of their lives.

If, then, we rely on divine truth, if we make ourselves allies to the Almighty, speaking His words and doing His deeds, we shall take place and authority among men, we shall attain moral eminence, which is the only superiority worthy of the ambition of the truly educated man or woman.

High Moral Character of the Teacher

REV. L. E. B. ROSSER, D. D.

It is not a safe practice to take an untrained man, one who has had no knowledge of steam, and place him in charge of a locomotive. You must train him in the use of steam; train him to know its power; teach him its danger and its usefulness; teach him how to make and keep it; then you would acquaint him with the road over which he must travel. When the man at the throttle knows all these things, and he has the proper qualifications, the passen-

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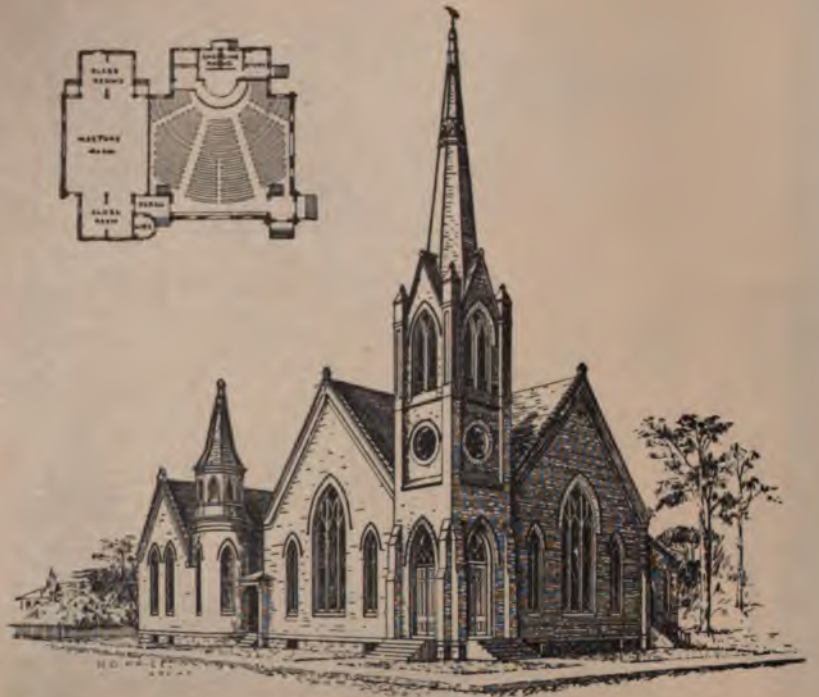

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gers within the cars will say, "SAFE!" because the man in charge is safe. The same is true of sea life. The man must study his vessel, examine her hull and bow, sails, rudder, and in fact everything about must be understood by the man at the wheel; if not, he would rush his ship upon a rock and dash it in pieces. Upon the ascendency of the Negro, and at this time while the crisis is upon us, we need men and women who have the great "one thing needful." People who sought first the kingdom of God and His righteousness, and then begin the process of adding to it all "these things."

We acknowledge we must have all we can get from books, but there is a great "one thing needful" to be added to the life of the teacher, so that we may get that "HIGH MORAL CHARACTER" spoken of in the general discussion. Add to your qualifications, virtue and to virtue knowledge, and so one in this way may soon have built up a strong character that will stand in the evil day.

I my opinion a eacher should be a strict moralist in all that the term implies, for the reason that the pupil partakes of the life of his teacher's life in his words, but his actions, walk and deportment generally find its way into the life of the child. In childhood is the time to throw about the children that mantel that will save them when they are grown. Train them when young, says our old time teacher, it will not depart from them when old.

The Necessity for High Moral Character in the Teacher

Rev. C. T. Stamps, B. D., Edwards, Miss.

I. HIS OFFICIAL POSITION

(a) Teaching is divine.

One of the highest aims of the teacher should be to implant moral principles in the minds of his charge; principles not merely as sentiment or points of speculation, but with a controlling efficacy in the heart and life. Since it was possible for man to sin after his creation in holiness, it was also possible for him to grow

intellectually and morally. Taking this view, what is commonly called the "Fall of Man" should be joyously considered as the "Rise of Man." "Behold, the man has become as one of us to know good and evil." Man, after his period of discretion, or that period of innocence, which is common in the life of every individual, has just learned the two opposites of growth—progress and regress. Through this knowledge of good and evil man stepped into his divine estate. The end sought in teaching is the growth of the soul toward the divine ideal.

(b) God, by creating the laws of growth, honors man with a partnership in soul development.

(c) In "The Rise of Man" God and he are kindred, related to each other as vine and branch. Then it follows that all our experiences, both pleasant and unpleasant, are simply lessons in the divine school. That as God appointed Moses to lead Israel, and Jesus his apostles to make disciples, he was appointed the teacher. Consequently, it was as necessary for Moses to leave the palace for forty years training in the land of Midian, and for the apostles to receive power, it is absolutely necessary for the teacher to have a high moral character. It is his indispensable duty to aim at the truth in all the excursions of his understanding. The Scriptures

2. HIS EXAMPLE

(a) The influence of his personal habits.

The precepts of the teacher have immense weight, but his example has a still greater. The tone of his voice, his language, manner of treating his pupils, his disposition, orderly habits and neatness, all exert a peculiar influence upon his pupils. And these impressions, according to their nature, will help or hinder his work of moral instruction and school government. Therefore, in order

(b) A pure atmosphere.

The moral tone of the school must be such that no pupil can resist its power. Order, the first law of heaven, should be supreme. The moral atmosphere must be conducive of habitual obedience. An obedience that results in the habitual practice of the higher moral virtures.

2. THE CHILD CAN ONLY BE EXPECTED TO RISE TO THE STANDARD RAISED BEFORE HIM.

(a) The teacher the pupil's criterion.

The pupil is taught much more by what his teacher is than he is taught by what he says. What his teacher sanctions is right, and what he disapproves is wrong. In this we see more of the parental responsibility, which has simply been transferred from the fireside to the teacher's desk. The child sees the truth through the teacher's life. Every teacher should therefore be such a man as we would have the boy be.

(b) The relation of teacher and pupil enables the former to improve society.

The pupil is elevated by the high moral character of his teacher. The moral truth obtained by personal contact, the moral principles educed from his example by the pupil gives the home a high moral tone; and through the family the whole social realm is improved, the teacher being the chief animating spirit of the movement. In process of time man's enlarged knowledge and insight will be more completely adjusted with his social and moral life.

Education is only a means to an end. It is not a trade. It is a moral and social mission. Every teacher should see this and make moral as well as intellectual development his aim. Especially should he labor to this end in his elementary work.

The Necessity for High Moral Character in the Teacher

REV. H. N. NEWSOME, Mobile, Ala.

The home training school is every man and woman's Alma Mater. It, therefore, should be well equipped with conscientious and zealous instructors, elevated curriculum, and with every word teaching a needed lesson, every action setting a laudable example to the youthful inmates.

Every one who attends a special school, no matter how insignificant it may appear to be, loves the name and the memory of

that school, notwithstanding that he or she may have often been reprimanded and punished for some breach of rules; the name of the old school brings before one inexpressibly happy reminiscences, and the motto often appeals to us and revives us with new life and fresh inspiration.

The ultimate object to be discussed during this great meeting is "How to reach the Unreached," all other subjects introduced are simply tributaries. The quickest and best way to reach the unreached is right training at home. It has been and ever will be rightly said that "There is no place like home." I hope from this day forever hereafter we will teach, talk and sing that there is no training like home training; le us teach all the people throughout the land, the length and breadth of the land, to join hands in lifting our people by right established training schools at home; teach them to observe all things God has commanded us,and He will be with us to the end.

The best trained people are the best people, hence we see the necessity of the much-needed improvements. Our environments will be made one hundred per cent. better in a single decade if we establish this day universal better training among our race. Train the young that crime, whether petty or paramount, shall not be indulged in by us no matter how close our relations are. Teach them the necessity of good men marrying good women, and of good women marrying only good men.

Part VIII

The Relation of the Public School Teacher to the Religious Forces.

CHAPTER LXXI

THE PART OF THE TEACHER IN THE REDEMPTION OF THE RACE

PROF. R. S. LOVINGGOOD, A.M., Pres't Samuel Houston College
Austin, Texas

What part has the school teacher in the development of this higher, better, nobler man? We want good men and women made out of the crowds of Negro boys and girls that swarm the streets. What has the teacher to do in this work of transforming the masses into noble manhood?

The average of intelligence must be raised, while some must be made leaders in thought. **There must be seers.** "For, if we will think of it, no time need have gone to ruin, could it have found a man great enough, a man wise enough; wisdom to discern truly what the time wanted, valor to lead it on the right road thither; these are the salvation of any time." Aye, of any race! Who will explain the present? Who will prophecy for the future? Who will be our political seer? They must be given us by our teachers.

Of all people, the Negro race needs men of profoundest learning. We have no source to which to look for these except our teachers. The forty thousand teachers of to-day must teach the youth of to-day, that back of everything, back of trades, back of professions, back of titles, must stand the man. Markham has well described the average Negro. The Negro is the "man with

the hoe!" Some Negroes must and should keep the hoe. But we must have thinkers. These thinkers may not be able to make a buggy, but if they really have ideas, they will control the man who makes the buggy and the buggy also.

Again, the Negro teacher should give our youth a broad, ethical instruction. The new Golden Rule which I proclaim, and which that takes in the world. The love of the truly educated man sweeps out and takes in the world. He is no German, no Frenchman, no Italian, no Anglo-Saxon, no Negro. He rises above nationalities. He is color-blind. He is not prejudiced against other races. He will not disfranchise you because you are a Chinaman, or a Negro, or a Jew. His love is as broad as humanity. Why should a man graduate from a college and yet hate his fellowman? Has such an one been properly educated? A school may teach Greek, Latin, French, German, farming, carpentering, yea, all professions and trades and yet if it fails to inspire its students with love justice, mercy, purity, and righteousness, it has utterly failed.

Prof. Martin Luther was such a great reformer that we sometimes forget that he was one of the greatest of teachers. As teachers, why should we not go out among the people, like Luther, or John Knox, or Horace Mann, crying out against sins and pleading for reform? The spirit of the martyr must be in us. The spirit of self-sacrifice must sustain us. Like Livingston in the heart of Africa, with face in Bible breathing a dying prayer for the redemption of Africa, we must go into the alleys, into the hovels of our people, into the churches, everywhere seeking the ost, teaching a better way, teaching economy, encouraging the lazy and indifferent. Our teachers must not teach for money alone. Our teachers might, on set nights, with the aid of the pastors, give lectures on economy, on honesty in paying debts, on the necessity of buying homes, on morality, on saving the boys, on saving the girls, temperance, education, staying out of debts, health, etc. With a little personal work done in his community, great good could be done by each teacher, and each doing his little here and there all together can do much to help swing this old world into harmony with Christ.

The Relation of the Public School Teacher to the Religious Forces

Rev. H. Seb Doyle, A. M., Augusta, Ga.

The relation that a teacher of our people sustains to the religious forces is different from the relation sustained by the teacher of the other race. The reason is plain. The forces that make for our uplift are fewer and the needs more numerous. The other race has all the inspiration of a high and noble example. The traditions of history, their ancestry, the fact that every position of employment and profit may be attained and that every honor in the range of human possibility may be reached by them—all these are the white youth's inspiration. The white man's environment and possibilities are an inspiration to goodness. All the rewards of the good are his, and all the honors of the worthy he may secure. Not only has he the inspiration of being good for goodness' sake, but the inspiration of the rewards and honors that come to him from the hand of his country and government. No such inspiration has the Negro youth. He must be good purely for goodness' sake. It is true that this is the ultimate in ethics, but when this inspiration alone and unassisted by any possibilities of present profit must contend against the many forces and tendencies to evil, the odds are a discouraging handicap. Handicapped thus, the work of the Negro teacher becomes doubly hard. Hard because we are creating a race, while the other teachers are simply developing their race on lines laid down by their predecessors of centuries ago. We are lifting a race up from the mire of ignorance and endeavoring to give it a place to stand and an opportunity to live. The other teacher simply bids the youth of the white race to survey the glorious fields of achievement behind and the broad vista of opportunity before. He tells him that he has but to be good and noble and march forward and possess the land. The task of the latter is easy indeed; the task of the former is more than hard.

The teacher has sometimes indulged too freely in criticism unmixed with the "milk of human kindness," as Mrs. Partington would say. The ignorance of the preacher was more often made

the subject of criticism rather than of sincere regret. His blunders were regarded as the subject of ridicule, rather than as a call for sympathy. His errors more often aroused the opposition of the teacher than a desire on his part to proffer the hand of helpfulness. Sometimes his instruction—which was the best he could give—was openly ridiculed and made the subject of jest. This hostility, too often, led to recrimination on the part of the preacher, with disastrous results to the influence for good, of both the teacher and the preacher.

Now, what is the remedy for this strife? I would suggest to the teacher that he remember that all preachers are not graduates in letters and theology, any more than all teachers are graduates in classics and pedagogics. If the preacher is ignorant, he was our first instructor and largely paved the way by instilling within the people a desire for advancement, thus making an opening for the teacher. The preacher should, on his part, remember that all teachers are not first-class any more than all preachers are first rank. That teachers are likely to presume upon their intelligence as well as he is likely to presume upon the support of ignorance in every controversy.

A second difficulty has arisen in the past from the fewness of those persons teaching who actually intended making teaching a profession and a life work. The majority of our teachers have been those young persons who were attending school, and only taught school in vacation as a means of keeping themselves in school. Not intending to continue in the work, they were not careful to make themselves either proficient in the work or agreeable to the people. You can readily see the difficulties arising from this con-

A third difficulty lies in the seeming lack of interest the teacher takes in matters of race uplift aside from the actual work of the schoolroom, refusing to do any work in the community except that for which he is actually paid. Even the Sunday School is neglected by him. I know that often denominational fanaticism has refused to allow him a chance to do what he might. But this has often been set forth as an excuse when indifference and laziness were the real causes. Happily for all of us, these denominational contro-

To-day a greater calamity threatens the race. We are in danger of being submerged by the flood of ignorance, and swept away by the pestilence of irreligion. The cavern of race calamity yawns, and the race can be saved only by the sacrifice of the best blood of the race. In this hour of the race's crisis let the forces of learning and religion—the teacher and the preacher—join hands and hearts and sacrifice selfishness and self in this yawning breach of the race's woe. By this heroism a people ten millions strong will be saved, the overflow of ignorance be averted, the pestilence of sin be removed. Then, saved from the impending doom, the entire race

PRACTICAL CHRISTIANITY

REV. RICHARD V. SIMS, Pastor of the Congregational Church, New Iberia, La.

What is practical christianity?

It embraces life in Christ, who is its founder and supporter from generation to generation. It was Christ that selected those twelve disciples, who were to learn of him of his mission, his character and his kingdom. As they passed through the space of three and a half years, they got some idea of the Christ, but it was a vague idea; the truer idea was not fully realized until after the death and resurrection of Christ. The Holy Spirit came to their aid to tract and to guide and to lead them in God's way. Then Peter, having thrown himself in the way of the current of power, waxed bold and mighty in the face of a violent mob, preached Christ and Him crucified with the power that brought to the christian church thus thousands of souls in a very short time.

Food becomes a part of us by assimilation; blood, bone, muscle, nerve turned into strength. We take this food every day: it is essential for us to do so. We should every day have a full meal of Christ, feeding upon that living bread and going in the strength of that meat and water to all of our work. Then it becomes Christ for us to live. Paul said: "For me to live is Christ to die in endless gain.

Practical christianity gives power with God and with man. "Whatsoever ye shall ask the Father in my name He will give you." When we pray in His name we pray in our union with Him, as member of His body, ruled by His spirit, we pray in His power. While the spirit intercedes in us, Christ inteercedes for us, and so through Him we have access by one spirit unto the Father. Eph. 2:18.

The Relation of the Public School Teacher to the Religious Forces

REV. SOLOMON T. CLANTON, D. D., New Orleans, La.

Our leading schools and our American society, which are well known to the intelligent in Amerzia and elsewhere, such as Harvard, Brown, Yale, Dartmouth, Boston, Chica, Virginia University, Williams and others, gave the world a priceless moral and religious endowment in men of light, might and leading, such as Washington, Jefferson, Fred Douglass, B. K. Bruce, J. M. Langston and McKinley in the State, and Beecher, T. J. Morgan, B. Griffith, Wm. J. Simmons, D. A. Payne, Mathew Simpson and Gilbert Haven in the church. Their lives, labor and public services are among the rich treasures of knowledge, that our teachers should hold up as examples to be fiollowed by our American youths in the building of noble character.

Let our teachers tell our young people, with authority and modesty, that our country leads the world in the widest range of the power of choice, and in the multiplied avenues for usefulness, promotion, distinction, in every honorable station and profession in life. Tell the young there is no inexorable bar or caste, as in England, or India, or China, or Japan, between the masses and the classes, recognized in the American Constitution, except prejudice, the child of ignorance and sin; and that the only distinction in law and equity that is regarded as valid and obligatory among

us is that based on ascertained merit, ability, character and usefulness.

The teacher's relation to race identity is a public question of religious interest from the birth of the human race and the dawn of human history, and from the day Cain asked, "Am I my brother's keeper?" to the present time. Its agitation and discussion in local, State, national and international councils and courts of justice and arbitration are positive proofs that it is a question that will not down, because of its intrinsic value and paramount importance. It is not only a public question, but it is a doctrine of science, philosophy and theology. Into its vagaries and speculations, however, we do not enter, for that would be idle and unprofitable.

to practice, are the solution of our problems. It is, therefore, the imperative duty of our teachers to the religious forces in our republic to teach by precept and example the youthful army in the public schools, to glory in race identity, self-respect, unity, confidence and honorable race enterprises, for the development of their latent God-given talent, and for the demonstration of their character, progress and capabilities, as expressed in the work of the race. It is consequently a patriotic and philanthropic service,

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The Public School Teacher and the Religious Forces

MRS. GRACE SHIMM-CUMMINGS, Alexandria, Va.

Normal schools, teachers' institutes and the floods of educational literature which are so nobly beating down the bulwarks of ignorance and prejudice, leave no room for the erstwhile delusion that a child's education is just beginning with his entrance in school. Before he is born into the world, his mental and moral bent has derived character and inclination from the impact of previous generations. After his advent into the "vale of tears," the constant effort of his being is a strenuous endeavor to adapt himself to the physical and spiritual conditions which constitute

daily life. Progress in anything is determined by the amount of force necessary to overcome or move out of the way whatever tends to impede or obstruct. In the world of mechanics the constructionist aims to produce machinery whose parts are so perfectly adjusted as that they will accomplish results with the least possible loss from the wear and tear of friction. The wisdom of such a course is immediately apparent in the extended usefulness of the mechanism. Want of harmony between the individual and the conditions of existence causes the stress of living, which deprives so many of the enjoyment of the Creator's best gifts, and compels them to be in bondage all their lifetime through fear of divers disasters and besetments, and by reason of failure to overcome obstacles that would have presented but little hindrance to intelligent opposition directed along lines of least resistance.

Whatever may be the claims of evolution as to the transformation of thought or form into higher or lower manifestations of life or power, men do not naturally "gather grapes of thorns nor figs of thistles." Grafting and hybridization are anomalies of man's invention. The divine order is,"the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seer is in itself upon the earth." It was so then; it is still true to-day; and God saw that it was, and yet is "good." The race of mankind has learned through experience, and from the discoveries of its Galileos, Newtons, Franklins and Morses, that the physical world is governed by laws, any infringement of which carries with it inevitable results. Wisdom is justified in those of her children who have had the eyes of their spiritual understanding so enlightened that they are enabled to recognize the existence of law in the moral and intellectual world, whose transgression carries with it no less certainty of disastrous consequences.

The teacher's calling is no light vocation. Like the marriage sacrament, it should be entered into reverently, discreetly and advisedly. Reverently, because "we are workers togther with God," not in corruptible things, but fashioning souls; discreetly, because we are ever before the bar of a criticism that pierces all disguises and repudiates all shams; advisedly, because the educa-

tion of its citizens is the perpetuity of the State and therefore a guarantee of personal safety to every individual.

The most successful forms of government have been those founded upon the tenets of the Mosaic law. No sane teacher need be told the absolute necessity for discipline in his school room. And what is he there but the humble vicegerent of the Almighty, endeavoring in a weak way to administer the affairs of his little kingdom with the love and justice of heaven? The relation of any teacher, whether public or private, to the religious forces is, therefore, essentially vital. This does not imply that he must be the confessed disciple, sincere or otherwise, of any denomination; nor the ranting exponent of any particular creed. Religion is a determinate relation which gives conscious recognition to the supremacy of God and the brotherhood of men, regulating individual conduct in accordance with these two great facts. The object of all true education is character building, the perfect pattern for which will be found in the greatest religious force the world has ever known—the Word of God. The teacher, be he infidel or be he christian, who does not study his Bible, robs himself of a university of liberal culture.

The Relation of the Public School Teacher to the Religious Forces

REV. G. W. PORTER, D. D., Vicksburg, Miss.

The relation that public school teachers sustain to the religious forces, I fear, is not well understood even by the teachers themselves. Usually the teacher looks upon his calling or profession as something entirely separate from religion, and if he finds himself at all inclined to religious duties, he feels that he is simply contributing so much to a cause not particularly his own.

It is not altogether strange that the Negro teachers of the present day should labor under such delusions when we take into consideration the various motives that prompt most of them to follow this calling.

He has every function of the minister save holy orders, and his work being the primary work of life, is all the more important as relates to true religion. The relation of the teacher, therefore, to the religious forces is most vital. The old adage, "like priest, like people," may be applied "like teacher, like pupil." If the teacher is pious, and filled with the spiritual fervor, he is apt to leave much of the impress of said characteristics on the minds of his pupils, and vice versa.

The teacher's relation to religion is such that he cannot without dishonoring his calling do other than enter heartily into every plausible scheme for the spiritual uplift of the people whose servant he is, both young and old.

Let us hope that in this great national gathering of Negro religious and educational forces we may arrive at the true idea of the relation each sustains to the other, and that we may go from this place with a clearer understanding of this relation, and that in the future we shall hear less of crtitcism and more of work, and that we may forget or forbear to sneer at the religion of our fathers, violating thereby the first commandment, with promise and that we may build upon this old spiritual rock, the foundation of our fathers, a more polished and lasting structure than it was ever theirs to erect.

CHAPTER LXXII

The Christian Teacher the Hope of Negro America

MISS CHARLOTTE E. HAWKINS, Boston, Mass.

It is the teacher who pictures to the child the noble characters who stand out as examples of useful lives. It is the teacher who aids the child in placing his goal. It is the teacher who guides his trembling steps to fame through his own persistency. Let a young lines, there is not one to which America may look with as great a hope for future America as to the teacher. This is, too, true of, and applicable to that portion of the population known as Negro America. As with the other races, "similar effects require similar causes."

Are the environments of the bulk of Negro teachers similar to those of other races in this country? Are the responsibilities devolving upon the Negro teachers similar? To these questions one of experience would answer emphatically, "No." The Negro with scarcely half a century of freedom cannot present to the teacher a furrowed field in which to sow the grain, as is presented to other teachers. The Negro teacher in most cases must create circumstances, make out of a nag a horse, twist the hemp for plow line and make a plow, before he can turn the soil. Therefore, he must have additional qualifications to produce good result.

The Negro teacher who is working for the betterment of the race must work from a principle, to install a principle, to build a character whom the nation will adore. These teachers, patient, loving, whose lives are instruments in God's hands, are they, upon whom depend the destiny of the Negro race. The race needs and must have christian young men and women who are willing to throw the energy of their young lives into the service for the race. The race needs men and women who are not looking for monied rewards only, but who are working for the good that may be accomplished in elevating the race. They must put on the whole armour of God. It is not sufficient to wear the uniform to ward off the imposition, but the breast-plate, the shield and the sword, each has its specific duty.

CHAPTER LXXIII

THE VALUE OF PUBLIC EDUCATION

Rev. W. M. Alexander, D. D., Corresponding Secretary Lott Carey Baptist Foreign Mission Convention, Baltimore, Md.

One of the richest blessings secured to humanity during the ninteenth century, and which is a legacy to all future generations, is the public school system. The whole object of the projectors of the system was to shape the mind of the youth as to thought, habits, self-control, love of truth, aspiration for what is good and great, and obedience to divine and civil laws. The most essential principles taught by America's first public school teachers were the christian religion, good manners, patriotism, and how to earn bread by the sweat of the brow.

In the gone-by days when principals of public schools did not depend on the political party in power for appointments, and when their corps of teachers were selected because of their fitness, the public school house was an object of inspiration to citizens who had an idea of its value and pupils who received the benefits of the schools as a rule exhibited the instruction they received in their efforts to make an honest living.

When the management of schools was transferred from true friends of education to State and municipal boards, the public school system became a part of our modern political machinery, and, as a result, the system has lost much of its original value.

As the sign of the times give no hope that the system of public education can be divorced from politics, its governing power should be vested in the most harmless political agency. From my point of view, a national bureau of education is the efficient substitute for the systems now in existence,and which are as numerous as the States, cities and townships in the United States.

FIRST BAPTIST CHURCH, HAMPTON, VA., REV. SPILLER, D. D., PASTOR.

C. M. E. TEMPLE, CHICAGO, ILL.,

REV. JOHN F. MORELAND, D. D., PASTOR.

ST. MARK'S M. E. CHURCH, NEW YORK, N. Y., REV. W. H. BROOKS, D.D., PASTOR.

BETHEL A. M. E. CHURCH, ATLANTA, GA., REV. C. W. NEWTON, D.D., PASTOR.

WHEAT STREET BAPTIST CHURCH, ATLANTA, GA.,
REV. P. J. BRYANT, PASTOR.

SECOND BAPTIST CHURCH, WASHINGTON, D. C.

PEARL STREET A. M. E. ZION CHURCH, HARTFORD, CONN.,
REV. A. A. CROOKE, PASTOR.

FIRST BAPTIST CHURCH, CHATTANOOGA, TENN.

Under a national system, mental instruction in the public schools would be the same in South Carolina as it is in New England. The scholastic term, the order of studies and the standard for teachers would be the same in all parts of the Republic. The wealthy and cultured section of the nation would be taxed to educate their fellow citizens in other sections, where ignorance and sectional prejudice afflict the people one and all, and block the national progress.

A large percentage, if not a majority, of colored children are born and grow to the age of man and womanhood in illiterate darkness because their parents have no conceptions of the blessings of education. It was just such a class of society the original friends of public education planned to reach and help. They concluded that society can best be protected by laying hands on the illiterate element and fit them for life's service in the public schools. The illiterate population in the United States, and especially in the South, is legion, and the best way to give them the benefit of the qublic schools is to have compulsory school laws strictly enforced in all the States of the Union.

All praise and honor to Professor Booker T. Washington, who has so magnified the industrial link in the chain of education that his practical ideas of mind and hand culture are taught in the public and private schools in all sections of the United States. Prior to Professor Washington's agitation for a broader application of education, teachers strained their nerves to pack their pupils' minds with primary and classic principles of education.

It is strenuously contended by some that it is too much to ask the State to give the youth the highest idea of education. The logical reply to such contenders is that the State is obliged by law and public sentiment to arm the youth for life's duties, that the security and general welfare of the State depends upon a public school system in accord with the true idea of education, is secured and enforced in every State and Territory in the United States.

As to mental qualification for teachers, they are all implied in the terms educate and teachers. And it is gratifying to the true friends of education to know they have by persistent agitation

hastened the day when only teachers can secure a certificate to teach in the public schools by proving their fitness. The test may seem severe and a disadvantage to not a few teachers, but it will separate the good grain from the chaff, and add standing to the teachers and an increase of salary, and best of all, the youth of the nation who depend on the teachers to arm them for life's service, will be blessed.

Part IX

The Colored Woman in the Home and Social Reform

CHAPTER LXXIV

A PURE MOTHERHOOD THE BASIS OF RACIAL INTEGRITY

MRS. ADDIE W. HUNTON, Normal, Ala.

This great and unique Congress has rightly discerned the signs of the times inasmuch as it has given due recognition to the women of the race. For, in the discussion of these problems affecting the highest and purest development of our people, the relation of woman to that development cannot be ignored. Woman has come up through the ages representing the highest form of beauty and honor. With increasing christian enlightenment, her worth and position to society have gained respect and reverence, until, in the light of advanced civilization, she stands a potential factor in the world of progress. The proscriptions of the past are fast disappearing as man realizes that upon woman rests those responsibilities so essential to the perpetuity and highest attainments of the human race. And she is steadily and rapidly advancing to her rightful place in society as man's helper and co-worker.

We have seen in abundance the fruits of her devotion to the church. We have witnessed her as a leader in social and moral reforms. Her integrity and faithfulness in position of honor and trust in the business world have been attained, but it is in the uplifting and purifying of the home that her greatest work has been wrought, and there rests her greatest responsibility to God and the human race. Indeed, the salvation of the human race

absolutely depends upon its womanhood. To woman is given the sacred and divine trust of developing the germ of life— it is her peculiar function to sustain, nourish, train and educate the future man.

Upon the Negro woman rests a burden of responsibility peculiar in its demands. It is not similar to that borne by any other woman of another time and clime. Questions of morals among inferior and superior races have settled themselves largely by amalgamation. The Briton, Saxon and Norman mixed their blood to give us the proud Anglo-Saxon. This was accomplished through honorable wedlock, but the Negro woman must tear herself away from the sensual desires of the men of another race who seek only to debase her. In this effort she stands not only almost alone and unprotected, but at the same time she must also wage a warfare against a pestilence of vice within her own race. What shall we say of the hundreds of mothers of the race who are, by example and by precept, leading a host of children that shall one day as men and women give to the race its strength and character? We must not be misled by the assumption that the colored woman is wholly depraved. This noble band of christian mothers with their beautiful christian spirits is not to be forgotten or discounted in the uplifteing of our people. Thousands of intelligent christian homes dot this country and tell a story of womanly virtue and integrity that cannot fail to win the approval of God and the commendation of all who can rightly appreciate the prodigious change that has been wrought in the light of freedom.

There is another evil of less importance than the one already mentioned. As a general rule, the highest and most blessed duty of the family is totally disregarded. Not only are the children of unmarried mothers the creatures of chance, coming into the world undesired and unloved, but the same is sometimes true of the children of many of our married mothers. A child has a right to the inheritance of the very best of body and soul its parents can bestow. If these are not granted, the child is defrauded of its birth-right. There is no sin without its penalty, and for the violation of the most sacred office of the marital relation, the parents,

the child and society all must inevitably suffer. If the intelligent mothers of the race, who are trying to attune harmoniously all the powers of body and mind, thus giving a higher and purer life, would concentrate their efforts at this peculiar point, we would soon diminish the number of poorly born, poorly bred and deformed children that we need only look out on the streets to see.

CHAPTER LXXV

HOW CAN MOTHERS TEACH THEIR DAUGHTERS AND SONS SOCIAL PURITY

MRS. I. GARLAND PENN

The hope of the American Negro lies in the boys and girls of to-day—they are to be the men and women of to-morrow. Soon the responsibilities of the race must rest upon them. Their knowledge of citizenship and its requirements and their success in leading the race on to victory depend largely upon their home life.

In the home the children imbibe the ideas of life that are to govern their future. Their conception of right and wrong as taught in the home will be their standard through life. In the home circle their characters are formed. It is the mother's duty to so live and demean herself that the influence thrown around the children may be the purest and best, so that she may present to society, to the State and to God children with good morals and right conceptions of life and its purpose.

We are here to-day to discuss "How Mothers Can Teach Their Daughters and Sons Social Purity." How beautiful is that helpless dependence of childhood, and what a blessing if all of us knew the value of the opportunity for bringing the children to Christ and teaching them to know and love Him in their infancy. We should carefully study each child, its temperament and disposition. This is one of the first steps in teaching social purity. As soon as the mother begins to point her child to God as the chief object of reverence and love she is pursuing the sure and proper course to strengthen its moral growth and social life. Who knows better the individuality of a child than its mother? Children, like grown people, have different temperaments and dispositions. It is the mother's duty to study each one and know just how and when to act, feeling that the destiny of the child is practically in her own

hands and that she holds a place that can not be filled by others, that she is in possession of that key that others will hardly touch.

Above all things, mothers should be mindful of their own behavior in the presence of their children; for they must be taught by example rather than by precept. Whether we care or do not care, try or do not try, an impress is made upon the character and destiny of the children. Can they be successfully taught to be truthful, honest and pure if the mother exhibits no such traits of character in her life? She may for a time compel them to obey her teachings, but the bad effect of the example overshadows or obscures the good instruction. Well might Francis Quarles say to us: "So behave thyself among children that they may love and honor thy presence. Be not too fond, lest they fear thee not; be not too bitter, lest they fear thee too much. Too much familiarity will embolden them; too little countenance will discourage. So carry thyself that they may rather fear thy displeasure than thy correction. When thou reprovest them, do it in season; when thou correctest them, do it not in passion: as a wise child makes a happy (mother) so a wise (mother) makes a happy child."

It is no unusual occurrence to see fathers so full of ambition, so much in love with the things of the world, that they have no time nor heart for the religious instruction of their children; but how strange and unnatural, yes, how shameful it is to see a mother so much absorbed by fashion and the things of the world that she has no time to gather the little ones about her and warn them against sin and its punishment, or to tell them of Christ and His glory—no time even for family devotions or anything which pertains to the moral and spiritual uplift of the children. Many mothers no doubt feel that they have no time in the morning to gather their children about them before they begin the day's duties to warn them of the dangers of sin and temptations which may come to them ere the day is done.

Morning sunbeams warm and tender,
Flush the east with glory rare,
Kiss the dewdrops and the daisies,

Fill with golden light and air;
Larks their sweetest songs are singing,
Bells ring out with joyous gless,
And the sunrise benediction
Lightly rests on flower and tree.

Boys are drifting into bar-rooms and other places of sin and degradation; girls are being met on the highways of sin and led into sorrows yet untold. I entreat you this afternoon to build a strong wall of Godly defense around your homes, and have them well guarded by the ever-watchful eye of our Heavenly Father, who knows the trials and temptations that come to us. Above all things, let us teach our boys to respect the virtue of all women, respecting them as they would have others respect their own sisters.

Let us make our homes as pleasant and attractive as our means will allow, with as many good books at hand as we can afford to buy, so that there will be no excuse for our boys going into the dives and other disreputable dens seeking rest and pleasure. Let us keep our girls near us and teach them to confide in us instead of in others; let us converse with them freely every day upon some such topic as deportment, industry and character-building, so as to give them the insight into life which will enable them to easily discern the difference between a gentleman and a dude, a scholar and a fool.

I can not see why trials come
And sorrows follow thick and fast;
I can not fathom His designs,
Nor why my pleasure can not last,
Nor why my hopes so soon are dust;
But I can trust.

I know my life with Him is safe,
And all things still must work for good
To those who love and serve our God
And lean on Him as children should.
Though hopes decay and turn to dust,
I still will trust.

How Can Mothers and Fathers Teach Their Sons and Daughters Social Purity

MRS. P. J. BRYANT, Atlanta, Ga.

Purity, according to Webster, is a freedom from guilt. A heart and life free from all sin and evil. Social purity is society free from all vice and sin. Social purity is divine in its conception and heavenly in its origin. Jesus said, "Blessed are the pure in heart: for they shall see God."

Impurity lowers the condition of any people, degrades and urges them on to indolence, vice and sin. Social purity demonstrates itself in the church. Those who are pure in heart constitute the real type of christian life, for as a man thinketh in his heart so is he.

Social purity is the essence and likeness of God. It brings one into a sacred nighness and endearing relation to Him. Wherever there is a good and pure heart there is a desirable dwelling place for all that is beautiful and uplifting to the human soul. Social purity brings happiness into the home, gives to the world good and honest men and women, exalts the marriage tie, and produces a strong and healthy race.

The great flood-tide of impurity that rushes down upon our boys and girls to-day, destroying and unfitting them for usefulness and society, is the result of improper training and neglect of parental duty at the fireside and in the home. These dear ones upon whom the world is waiting need moral, intellectual and spiritual mothers and fathers to rear them into manhood and womanhood.

The greatest intellectual giants of past ages, the most renowned and famous names upon the pages of history, the battle-scarred defenders of their country, poets who have sung the sacred melodies that attune the heart for heavenly things, the historians who have recorded the sayings and doings of nations, have nearly all been the strongest advocates of social purity, and are held up as models for the emulation of the coming generations.

Parents must be the models for their children by living pure and upright lives before them. Children are imitators and will say and do what their parents say and do. Parents must not be careless in

their manner of dress, nor must they allow their children to do so if they wish to maintain social purity in the home. Avoid dressing your children in low-necked gowns—they are only temptations. Stop teaching your girls how to paint and powder, and preparing them for the dime parties, wine suppers and card parties, for these things are strong undercurrents that will draw your children down to the sea of degradation and shame.

Have your homes pleasant and attractive; it is the spring of civilization, culture and refinement. There is a fearful responsibility resting upon the homes from which the future generations must emanate. The influence of the home is everlasting. The sweet and modest action of a tender, loving mother will be seen in her daughter long after she is laid to rest, and the kindness and manhood of the father will be reflected in the nobility of his sons. Keep your girls and boys busy. Idleness begets sin and crime. Keep pure literature in the home. Keep impure statues from your mantelpieces and shelves. Teach your children to labor with their hands as well as with their brain. Impress upon them the dignity of labor.

Too many mothers are committing suicide over the wash-tubs and ironing-boards to support some lazy son or daughter, who, because they can get no school to teach, have decided to loaf. Teach your sons to honor and respect their sisters, and they will always have a high regard for womankind, and there will be no rapists, and there will be no excuse for the worst of all crimes—lynching. One of the greatest evils of our race is the crowding of from six to a dozen persons into one room. How can we produce a race free from social evil at this? Separate your boys and girls. Keep the best men and women of the race before your children, and teach them to admire the good and beautiful in them. Let them know that the good or evil of society depends upon them.

CHAPTER LXXVI

HOW THE COLORED WOMAN CAN MAKE HOME MORE ATTRACTIVE

MRS. JULIA MASON LAYTON, Washington, D. C.

All hail to that gracious spot made divinely fair by the institution of christian marriage. Two lives from the world's ends have blended in mutual holy affection. Henceforth they share the world's vicissitudes and build a home where peace and virtue dwell. Two boisterous streams from the mountains of youth flow together at the altar. Their waters are mingled into one calm, deep river; it flows to the ocean in peace—this is the heavenly way. From this the father goes to his toil with hope in his heart and a song on his lips. In it rules a queen richer than Sheba. In administration wiser than Victoria. Out of it go manly boys and womanly girls to bless succeedings generations to the end of time.

To us, as a race, there has been many a towering cliff—none higher or more formidable than the state of affairs that existed in this country in the dark, dark days. Marriage was not considered essential by many, and thus there was no sanctity to home. I need not go into details; it has left its impress upon us, the result has been seen and felt. Many, many pure and chaste lives have been blasted; so many homes darkened; innumerable broken hearts have filled untimely graves, all because of this terrible foe—

The first thing in the home to be considered is cleanliness—no matter if the floors be of the roughest pine, full of knots and ugly places, have them pure and bright by the use of sand (the kind the old grandmothers used to get out of the sand bank). Another good thing is to have them stained, and then they can be easily mopped up. In winter a few bright, inexpensive rugs will lend to the appearance, save some labor and help keep out the cold. Curtain scrim or muslin makes nice curtains; give an air of cleanliness and refinment when tastefully hung, and, if desired, tied back with a bit of ribbon.

Next, the furniture. No matter how humble the home, how few articles, keep them whole and well polished and tastefully arranged. But of all, the most important, see to it, if there be but one piece of furniture, that it is paid for. Do not be a slave to some installment house. Have a place for everything and everything in its place. From the day we start the home strive to start a good library—first, have a Bible; next, a dictionary. Then a history of the Negro race. Do not purchase the sentimental, trashy novels of to-day. Don't give them space at all. Let your purchases be of good, sound literature. Month by month add one good book; always endeavor to secure the books that have been written by our own people, that are good.

Let there be a musical instrument of some kind in the home. Truly "music hath its charms." See to it that your musical selections be of the best and not of the rag-time ditties of to-day.

If you can afford it, have a few good pictures on the walls. Let the framing be in keeping with the rest of the furniture—not some highly colored chromo with an elaborate gilded binding. See to it that the subjects be such as to make us think when we look thereon. Instead of a Napolean, a Grant, and a Sherman, and a Lincoln and similar cuts, let there be a Touissant L'Overture, a Douglass, a Bruce, a Washington, etc., men of mark of our race who have made themselves seen and felt by all races.

Boys will have amusements. They will have company, somewhere and somehow. Let us see to it that they have a place in the home for all such, and then they will not be so apt to find the way to the pool room, gambling hall, saloon and similar places where they meet bad company, learn to swear, gamble and drink and spend every penny they can get hold of. Women of the race, we must not help our boys sow their wild oats, but each of us take care that the oats are not wild and are thoroughly sown. Cultivate a taste for flowers; when cold, chilly winter reigns supreme in the outer world, when the wintry blasts have torn the last leaf from the tree and the grass and even the evergreen is hidden in snow, how pleasant and refreshing to see fragrant flowers blooming indoors.

CHAPTER LXXVII

ORIGIN AND BENEFITS OF THE FIRESIDE SCHOOL

MISS JOANNA P. MOORE, Nashville, Tenn., Editor of Hope

Seventeen years ago we began to edit Hope, which we now call the Organ of the Fireside School, putting into it a short, practical Bible lesson for every day and motherly advice for each member of the household.

WHERE DID WE GET TEACHERS

If parents could not read the child read to the parent; also, we urged neighbors to help each other, which they did to a greater extent than we expected. We did not see then as we do now, that those who taught received the greatest blessing, but such has been their testimony. Mothers meeting daily on this high and holy plane of Bible truth led to neighborhood love and peace, and thus idle gossip was turned out of hearts and homes. We formed Bible Bands that met weekly to review the lessons in homes or churches. In three years ninety such bands were in successful operation, with one thousand six hundred and eighty pupils, in eight parishes in Louisiana, which was then my field of labor. In December of 1889 we had reports from one hundred and fifteen bands. These reports included the number who read daily at their homes and numbers who read to their neighbors; also, the number of texts of scripture memorized. In 1890 I was obliged to leave that State, which greatly discouraged a people who needed much help, and yet through correspondence we have kept many of the schools alive. In 1901 we had reports from seventy-nine bands, with eight hundred and fourteen pupils, in that State.

In 1891 we outlined a regular course of study of other books along with the Bible and Hope. At the end of each year a certificate was given to those who thus studied.

Hope.—We began this paper seventeen years ago with only five hundred copies. During the last three years we have printed about

ten thousand each month. The paper has never failed, nor has it ever been in debt.

FIRST INTERDENOMINATIONAL MOTHERS' CONFERENCE

In Little Rock, Ark., in 1893 was held the first Negro Christian Congress in which all the sects united in loving fellowship. Nine meetings in three days, held in eight different churches. Though this was a mothers' convention, yet pastors and fathers attended.

In 1893 some good fathers requested that they might have a part in this work for the elevation of home. This led to change our pledge from "Mothers" to "Parents;" also, a pledge for the sons and daughters.

GOOD RESULTS OF FIRESIDE SCHOOLS

To give these results is about as difficult as to tell the good last year's raindrops have done, because the work has been so widespread and quietly done, mostly out of sight. The books circulated have been read and largely obeyed. Bible study is perhaps the greatest good, because it leads to love and peace around the fireside and a desire in many hearts to help their neighbors. Hundreds have given up snuff, tobacco and intoxicating drinks, and also learned to control their tempers and train their children with firmness and gentleness. Plain, comfortable dress instead of showy extravagance. Many have learned that debt is sin; therefore, they practice economy in food and raiment and take time to feed the brain and heart.

PURPOSE FOR WHICH THE FIRESIDE SCHOOL IS FORMED

1. To secure the daily prayerful study of God's word in every home, with all the family together.

2. To help put other appropriate books in our homes and see that parent and child read them together as far as possible.

To secure these two objects, we must have a uniform Bible lesson and at least a few of the same books read in each home at the same time, so that neighbors may help and cheer each other. Without

this neighborly, kind help, those who read poorly, and those who are careless, will give up their studies.

3. We believe that debt is the cause of great suffering; therefore, our plan is: "Owe no man anything, but to love one another." To secure this we emphasize industry and economy. God grant that all may unite to make home the dearest, purest, happiest spot on earth.

CHAPTER LXXVIII

THE MOTHER'S DUTY TO HER ADOLESCENT SONS AND DAUGHTERS

MRS. ROSA D. BOWSER, Richmond, Va.

The reverent, pathetic impulses which almost thrill our whole being at the name of Mother, prove the relationship to be of divine origin, and the name—mother—the most endearing expression on mortal tongue.

The world of mankind must prove, through her, a blessing or a curse. The moulding and fashioning, the trend and bent of the lives of her offsprings are entrusted to the mother's care; therefore, an account of stewardship—her office of mother—must be rendered to the Great Judge. "Train up a child in the way he should go, and when he is old he will not depart from it." Some women lay the blame of indifference and ignorance in this relation to their own mothers' failure to instruct them. This may account for the apparent indifference on the part of even grown children to their parents, and on the part of parents to children.

A mother's duty to her child begins with the first stages of its embryonic state. She should think, plan and act as she wishes her child to think, plan and act; for the child will in a high degree reflect the being of the mother.

Through the meanderings of infancy the watchful care and protection must not be relaxed. The tension of the cords of love and sympathy between mother and child should be indicative of increased power day by day and year by year.

Parental traits of vices or virtues produce like fruits to the third and fourth generations. Insanity, criminality, tuberculosis, or genius, integrity, physical strength, as the case may be, can be traced to a beclouded or to a clear ancestry. We owe to our God—

we owe to our children, we owe to the world the duty of clean, pure thoughts and right living. The good must be encouraged, cultivated and developed, while that which is bad must be discountenanced, condemned and repressed. Is the mother awake to this duty? Does she realize that as her boy and girl enter the period of youth the mother's companionship and vigilance are more in demand? These are the years during which the loving, discreet mother must also be the devoted friend, lover, teacher and counselor. No false idea of propriety should keep her from the performance of the mother's duty to her son and daughter.

Mother should guard well and be on the alert for the crucial period, when her boy and girl approach the ages of development into manhood and womanhood. Between the ages of 13 and 21 years the young people are inclined to be independent and more ready to follow the insidious ways of the crafty and unscrupulous men and women who are only "blind leaders of the blind."

The mother's duty is to warn the adolescent son and daughter of the very narrow margin of the path of rectitude and virtue. The same standard of morality must be infused into the lives of sons and daughters. And they should equally share the censure for deviation from lives of virtue and morality.

It becomes the mother's duty to make plain and simple the organism and functions of the human body—the house in which we live. The habit of falsifying and magnifying only causes the child to become more curious and incredulous, and more determined to find out some mystery not understood (as they may think) by mother.

More time should be given by the mother to the home training of her child. The child has certain undeniable rights. It has a right to a living example of right principles governing every movement of its parents. Since the influences affecting the child begin before its birth, then we claim that a child has a right to be well born. Henry Ward Beecher, in speaking of the necessity of being "born again," remarked that if he could be born right the first time he would take his chances on the second.

Nearly two centuries ago, Rousseau, an enthusiast in child train-

ing, urged a more natural and humane education for children. He advanced the theory which gave inspiration to such teachers as Pestalozzi and Froebel. He aroused popular sympathy and a deeper sense of maternal responsibility. Mother owes the duty to her sons and daughters to seize the opportunities around her to obtain for herself that practical education—the highest education—which will fit her to intelligently govern her household.

She should demonstrate a proper regard for her divine mission of motherhood. Ignorance of the mother's duties will not shield her from condemnation. The sin of omission of the mother's moral and lawful duty to her young sons and daughters will incur the righteous wrath of our heavenly Father.

CHAPTER LXXIX

THE SOCIAL STATUS OF THE COLORED WOMEN AND ITS BETTERMENT

MRS. VIRGINIA W. BROUGHTON, A. B.

Contrast the present status of our social life with conditions forty years ago. No homes, and little or no idea of the sanctity of marriage; for women were bought and sold, being valued according to their physical strength and ability to enrich their masters' wealth by adding other living slaves to their possessions, in any way, suited to their masters' wills, however illegitimate. This brutal treatment of our women, similar to the treatment of fine stock that are well kept for breeding purposes, during the two hundred years of slavery, had so crushed the moral nature of the race that in Africa, the native land of its ancestry, regarded virtue dearer than life, that the masses embraced freedom with very crude conceptions of what was required of woman in the home and society. How could it have been otherwise? The Emancipation Proclamation only meant freedom of body to the male members of our race, for they were still bound by chains of ignorance, superstition and moral depravity, more lamentable than even their bodily enslavement had been.

HOW TO BETTER THE SOCIAL STATUS OF COLORED WOMEN

Our women constitute the larger portion of our religious life, and as this life becomes more practical, less spasmodic and emotional, purity, integrity and dignity will be added to our social status to an appreciative extent. The agencies now effectually operating to better social conditions among our women, aside from our schools and churches, whose worth cannot be over-estimated, are our women's clubs and missionary and educational organizations. The Joanna P. Moore Fireside School has proven most

effective in the development of the home life. That school strives to make home what it should be, the happiest place on earth, through a prepared daily Bible lesson studied in connection with Hope, the organ of the school. The work is prosecuted by correspondence and circulation of literature suited to the different phases of home life.

The social status of a race is fixed by the character of its women: and all earnest promoters of Negro enlightenment should constantly apply the corrections that have proven most effective in the betterment of the social condition of our women. For by the virtue and integrity of our women, rather than by the courage and prowess of our men, will the race raise the standard of our social condition.

The age and conditions confronting us demand women's organizations of every kind, industrial, literary, musical and religious, to study, pray, plan and labor to awaken our women everywhere and lead them to see the grave responsibilities resting upon them, to be pure and chaste themselves that by example and precept they may inspire their children to right living, and transmit to their descendants the coveted legacy of real moral worth, with the manifest traits of genuine character as the natural hereditary result of the pure blood, of a noble ancestry.

CHAPTER LXXX

CHILD MARRIAGE A SOCIAL CRIME—ITS REMEDY

MRS. J. W. E. BOWEN, State President, W. C. T. U., Georgia, No 2, Atlanta

Matrimony is a holy state, and should not be entered upon unadvisedly. Marriage is a bulwark of society and the foundation of the home. It is the one human institution upon which is set the highest value. Concerning this institution the great Teacher laid down direct and positive rules. He foresaw what great evils would arise in the world from a looseness of the marriage tie. Marriage, then, is of vast importance to society. Its use or abuse determines society's weal or woe.

One of the leading crimes against society to-day is Child Marriage. The transforming of the child into man's or woman's estate, the crushing out of the pure and beautiful in life and placing in its stead premature knowledge and responsibility is both criminal and culpable. Childhood is the beauty period of life. It has its distinct place in the economy of humanity. It is the period for protection, training and development. This is the formation period, susceptible, alert, full of promise and free from care. There should not be injected into the child's thought and life those things that belong to its elders.

Society should look to its men and women for its support, and not to its children. In the attempt to suppress crime among the children and youth of our country it might be wise to study carefully this particular phase of vice. In the making of a race, as in the making of a home, or of a nation, it becomes necessary to purify the life, strengthen the character and guard the weak places of that race, so that it may possess all the qualities that go to make a truly great people. Moral excellence is absolutely essential. Men-

tal excellence is indispensable, but physical excellence is eminently necessary in order that the other two may have a sure foundation.

It may be well to note some reasons why "Child Marriage is an Evil." First, it produces physically puny, weak and sickly offsprings. The child-mother is not perfectly developed. The organs are not full grown and possessed of sufficient vitality to perform their proper functions. So, too, with the boy-father; not having reached the strength of manhood, there is necessarily a woeful lack of vital force and physical stamina. This is one of the supreme causes of the large number of emaciated, ill-formed and sickly children with which the race is afflicted. This is also one explanation for the high death rate that menaces the race. The high percentage of premature motherhood is appalling to the observer of race conditions, and demands the attention of all who are interested in the rights of children.

A second and all-important reason is that it mars and blunts the morals of the race and of society. The child mind is not able to grasp the lofty idea nor the divine thought and purpose that are the foundation stones upon which marriage is based. The child has not learned self-control. There is therefore the danger of passions running riot to satisfy the appetites, with no regard whatever to results. The emotions have the ascendancy, reason is dethroned, knowledge is not theirs, and thus they suffer and in like manner the race. O! that the mothers and teachers of the youth of the race could be aroused to the enormity and ever-increasing strength of this evil.

What are some of the remedies that, if applied, could alleviate present conditions and prevent the growth of this evil? It is easier to point out evils than suggest their remedies. However, in the thought of the writer, three things are necessary, viz.: training, work and education.

Child training is the work of the parent in the home. It is a possibility long before teaching, and with teaching must go on in the wise upbringing of every child.

The object of child-training is not to give a child entirely new characteristics, but leads to the repression and subjection of certain characteristics, and the expression and development of certain

others to such an extent that when grown the child becomes a type of perfect manhood or womanhood and is thoroughly prepared to assume the role and responsibilities that belong to that period of life. Hence the youth of a race needs training for the responsible duty of founding families.

to the keeping of the powers of evil. Hence idleness is a crime with evil results to any people or class of people. The children of the Negro race waste entirely too much time. Time that should be well employed in some fruitful labor.

False teaching concerning work is the cause of idleness and vagrancy. Better to teach with Carlyle that "all true work is sacred: in all true work, were it but true hand labour, there is something of divineness." Let the young girls learn, like Priscilla, "never to be idle a moment, but thrifty and thoughtful of others." Work, toil, honest labor, are the ingredients of a strong character. It is not necessary to dwell at length upon the last factor. Enough has been said, and is being said, to prove its value both to the individual and to the race. What must be insisted upon is that the education received should be applied by the individual to the proper use necessary to build him into a strong character. Evil is abroad in the land and the youth of the day are to fight the battles of to-morrow against the "powers of darkness."

The future stability and prosperity of this race is bound up in the integrity and virtue of the children of our day. Of the 5,662,259 children in the public schools of the sixteen former slave States and the District of Columbia 33 per cent. are colored. Is this percentage as large as it should be? Does the race comprehend the importance or conceive the influence which this mass of young people is now exerting and will continue to exert upon the future of the race?

Child marriage must be checked; children of scholastic age should be kept in school, and when not in school should be kept at work. Millions of children are with us. Millions more inevitably will come. The responsibility of defending their morals is imperative. It is in behalf of the sanctity of the home; the unsullied preservation of the family ties; the elevation and holy development of the character of the young, that this paper is written.

CHAPTER LXXXI

WHAT CAN THE COLORED WOMAN DO TO IMPROVE THE STREET RAILROAD DEPARTMENT

DEACONNESS ANNIE E. HA.., Woman's Mome Mission Society

No one can stand for a moment on the corner of our streets, noticing the passers-by, without being attracted by the young Negro's conduct, and then feeling that something must be done to help them. I speak of the women—no race rises above the mothers. Note, if you can, the many ways used by them to attract attention; not especially that of the opposite sex of their own race, but that of other races. We must own to our shame that no race or people is too low for the Negro woman to stoop to. With our women in the South the Chinaman is the latest fad. Well might the women of this city blush because of the interest they are manifesting in our Celestial foreigners.

But how do our young women attract? Too often it is by their dress, the far from lady-like walk, the disfigured form, the glance serve well this purpose, for which they are intended. The young woman who wishes the public to see and take note of her and who at the same time is advertising herself, goes to the extreme in the loudness of her dress that she may thereby not escape the notice of all the passers-by. She compliments herself with the flatterings remarks she overhears and the glances she occasionally receives from the opposite sex. Indeed, she heralds it abroad that the whole block stood still while she passed through.

From those attracted by the loudness of dress we turn now to the other extreme—slovenliness. The honest working girl, emerging from the home in which she has labored, is often subjected to untold insults by her dirty, careless street dress. Slatternly dressed this woman, filthy in apparel, is numbered with the idle, lazy and careless of the baser sort, and as such is assaulted. She attracts the at-

tention of the low and vicious in appearance and conduct and thus she is destroyed.

Another evil is the boisterousness of our young people. Their jesting, slangy expressions and the loudness of their conversations have their bad effect. With these qualities they are given to loitering on the streets, staring in shop windows and congregating on corners.

Let us leave the streets and travel a few days and notice the railroad deportment of our young people. Here the same qualities, and they were by no means good ones, which characterized the street deportment, are still shown. It is painful to notice to what criticism and insults our young women subject themselves by their thoughtlessness. The porters and conductors take advantage of their conduct and go beyond the bounds of common decency in their attention and conversation with them. After the young woman has attracted the passengers' attention she seems to feel that she must get the attention of the newsboy. She begins by pricing his goods, with no intention of purchasing them, unless it is chewing gum, cheap candy, perfumery or trashy novel. These newsboys will tell you that these articles have their special sale among the Negroes.

What traveler has not noticed the wink of the eye, the glances full of meaning, the contemptible smile received by our young women on cars, won by their carelessness? It is a relief to the man of race pride—helpless as he is—and woman, too, when the destination of either one or the other is reached, and no more of the car. The conduct of the young Negro on the steam cars and the electric cars, we feel, has largely had to do with and brought the restrictions to which we are now subjected. We are often pained and made to hide our faces with shame over his actions.

Discipline is the crying need of the age. Law should be established and enforced in the home at the end of the rod if needs be. The young Negro must be trained in the home, if you would expect him to deport himself well elsewhere. When should the training begin? In the hospitals, the nurses begin the first day a new babe comes to take him to his mother at regular hours. The infant

cries at first, but the nurse lets him cry; in a day or two she has him trained, and when he cries now she knows he is either hungry or ill. This shows you how early the training should begin. Parents should see to it that their children are kept busy. Idleness is a sin and should be so taught and considered in the home. Teach the children that they are not in the world to exist, but to be something.

CHAPTER LXXXII

Why are Women Interested in the Prohibition of the Liquor Traffic?

MRS. MATTIE A. FORD, Atlanta, Ga.

The liquor traffic does not spare any home, from the humble cottage in the village to the mansion in the city, its terrible influence is felt. It blights the young life of father, son and daughter alike. It destroys and leaves upon generations unborn the stamp of its sin. It is to be feared more than the deadliest poison.

We consider the liquor traffic one of the greatest evils which confronts the American people. Nothing interests the women of to-day more than "How to prohibit the sale of intoxicating liquors in this land of ours." No woman is more aroused than that woman who perceives that her home is in danger of this evil. No spot on earth is dearer to mother than home, with its sacred surroundings. She realizes in youth that the fireside is the place to begin to train the future men and women of to-day.

Woman is the power behind the throne, and what woman would not rise in all the power and strength God has given her to do her part to protect her home and its sacred surroundings from sin, vice and unhappiness? Woman on her throne in the home can influence and mold public sentiment as no other being on earth. When we see this great evil sapping out, not only the life and love of our homes, but even daring to enter the halls and capitol of our nation, we tremble to think of it. It is now time that the American woman should show to the world that she is greaty interested in the prohibition of the liquor traffic. Prohibition is a legal means to stop this evil; then why not continue to clamor for prohibition until it is felt in every county and State in the Union; until at night around the fireside we find the loving father, brother and sister, not in the saloon, as in the past year, not in the public places of amusement, but in the home? Until then woman will be interested in the prohibition of the liquor traffic.

Part X

The Duty of the Church to the Men of the Race

CHAPTER LXXXIII

THE GOSPEL OF THE BODY

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Nashville, Tennessee

The demand of the times is for strong, healthy, stalwart men. The colleges and universities are trying to supply the demand by reviving the old Roman sports and new methods with football and baseball teams and boat crews. I would not for a moment disparage athletics and their value, but I am of the opinion that the over-training required to produce the athlete and the tremendous exertion incident to the actual contests do not conduce to the permanent good of those participating. Where one is benefitted, another is positively and irremediably injured. The body must be developed by the proper amount of exercise and physical labor.

APPETITE

The tyranny of the appetite gives more suffering to the race than you can imagine. It has made the American people a race of dyspeptics and gluttons. The preparation and taking of foods is a subject for your careful consideration. The trouble is not so much the kind of food we eat as the quantity, the manner in which we eat it and the manner in which it is prepared.

ALCOHOLIC DRINKS

It has always been a matter of the greatest wonder to me that men endowed with immortal souls, by force of habit, for the gratification of a few inches of mucous membrane where the taste resides, deliberately take into their stomachs alcoholic drinks, which they know will not only steal away the brain and ruin the body, but will ultimately damn the soul. "Taste not, touch not, handle not the unclean thing."

COMFORT AND HEALTH

depend very largely upon the clothes we wear, and yet at the behest of senseless fads, dictated by still more senseless fashion-mongers, they become instruments of physical deformity and torture. I might give you several illustrations of the hygienic deformities which are constantly being perpetrated upon the body by the constantly ever-changing fashions. What we need and must have is moderation and temperance in every thing pertaining to the body or we must pay the penalty "Old Hygiene" imposes for any violation of her laws. We can not escape. The principles here enunciated must be taught in the home, in the school-room and from the pulpit. A complete adjustment of the ideals pertaining to the body and the highest type of manhood can not be reached in one generation.

This generation is suffering from the disease, sins and physical weakness of their ancestors, and many of the coming generations must suffer from this one. God tells us in the second commandment, "I will visit the iniquities of the fathers upon the children of the third and fourth generation." The physician appreciates as no one else can do the awful fact that the greatest scourges of our race ar ehereditary in their nature, and that a large proportion of the physical deformities so common in every community and the ever increasing burden of sorrow and suffering are the results of ignorance and vice.

An enormous number of children are born into the world with no chance in life because of the sins and weaknesses of their ancestors. The over-crowded conditions of our institutions for feeble-minded children, houses of correction and similar retreats, to say

nothing of the hospitals and jails and penitentiaries, permit of but this one interpretation—heredity.

I would impress you with the fact that hygiene, habit and heredity are all phases of our duty to the body. Under recognition and intelligent application of the law of heredity, we may produce a line of thinkers destined to play a great part in the nation's future greatness. We must be pure in our lives, faithful to our fellows and true to our God.

CHAPTER LXXXIV

THE BIBLE THE BASIS OF ALL TRUE PIETY

REV. J. P. WRAGG, B. D., Field Agent, A. B. Society, Atlanta, Ga.

The Bible is an unique book. Its age is to be measured only by our centuries. Its composition is not the work of one man; neither was it written in one locality or in one language. It is really sixty-six books, yet one book. Its history is wrapped up with one little country. The thoughts of its writers are pervaded with the scenes of their land. Its hills, valleys, rivers, streams, towns, villages, rocks, trees, caves and vegetation saturate their speech and through them they often speak of spiritual entities. How fiercely and persistently has this book been assailed, yet it has withstood all the assaults and still survives. Voltaire predicted that in one hundred years the Bible would be a forgotten book. Against this statement is placed the word of a certain man who wrote as the spirit moved him, "The word of the Lord abideth forever.

ITS CONTENTS

This remarkable book, coming as it does from God, invites a critical study of its contents. "Search the Scriptures" is the command laid upon us by the Master. How often and how many are the ones that have obeyed this great injunction? Many beautiful and consecrated lives have given themselves to this work and found its beauty and showed to others its sublimity. As these lines are being written, we look upon the faces of the translators of the Mandarin Bible. They were earnest men, delighted, at work translating the message. What moved them to this effort? It was that the teachings of this book might be made plain to a people who sat in darkness. In this book we find so much of the beginnings, the beginning of the world, the beginning of man, his holiness, his sins; beginning of judgment, beginning of wanderings, beginning

of nations, down-grade movements of society, perversion of religion; we also find that there is a refard for the righteous and punishment for the wicked, all of which flows from the knowledge of great personal being—God.

ITS PURPOSE

This picture is directed to people bent and inclined downward. It is given so that their mind and thought might be raised upward. Man, the object to whom this revelation is given, is peculiarly affected by the object towards whom his thoughts are directed. If the beings to whom we direct our worship are impure, immoral, cruel and bloody, we become like them. History and religions bear witness to this statement. God, who is revealed to us in the Scriptures as pure, holy, kind, just, loving, sympathetic, when personally apprehended either by the printed or spoken word, effects a change upon a life which is easily discernable. The light is not under the bushel, but in the open day.

We desire to present a few cases of later date as to the value and need of the book. Witness the Congo for two centuries. It had its priests, churches and many baptisms, but it had no schools, no translation of the Scriptures; no pains were taken to make the people acquainted with the Scriptures. The priests were withdrawn and every vestige and fragment of their religion died out. Japan is another striking example. Xavier went there in 1549. He seems to have made some attempt to reach the people throug the Scriptures. The result could be seen in the two hundred churches and fifteen thousand converts made. But a fact is quite plain, that later, "Christianity was practically extirpated without leaving any perceptible trace upon the morals and character of the people." The cause of the lack was seen, "The priest had never given the people the Bible."

Pilkington of Uganda, as he gave himself to God for the people of Africa, stated the problem thus: "God's revelation on the one side, its breadth, its depth, its height. On the other a heathen nation, heathen ideas, a heathen language. How can the gulf

between them be bridged? Give them the Holy Scripture in their own tongue."

Henry M. Stanley in a speech delivered in England tells the story of the wonderful revolution worked in Central Africa by one copy of the Bible in his hands. He states the effect produced in the king by a talk upon the Bible story of angels. The king insisted he must see the book; the book is brought; he read from Ezekiel tenth chapter, and the seventh of Revelations. When he read the verses, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat," he felt that Ûganda would eventually be won to Christ. The king must have the book. "It was given him. This people have proved their faith at the stake, under the knobstick and under torture till death."

The value and work of such a book having been seen and felt induced many persons of all classes to see to its spread. A century ago we had not a single Bible society; now there are seventy-three, and still other agencies interested in the circulation of God's holy writ. It is estimated that there are 5,000,000,000 copies of the word of the Lord in circulation to-day; about one copy to every three persons of the world's population. Truly, "its line has gone out through all the earth, and its words to the end of the world."

The American Bible Society has truly stood in the forefront in giving to the people the word of eternal life. In the eighty-six years of its history it has placed in circulation 70,677,225 copies in numerous languages and dilaects. Verily has this work borne its fruit. Says a minister in a foreign land, "Nine-tenths of our successes are the result of Bible work." Another writes: "Indeed, nearly every encouraging case brought to our attention shows some connection with the colporters."

To the Negroes of the South this great Society comes, and to them an invitation is extended to partake of the feast of the Lord's word. The Society offers the word in all forms, languages and prints for the lowest possible figure, and to the very poor and needy a copy is very often given. It is their purpose to see that every hamlet and hut is visited , and that there be no excuse to offer that a copy of the Scriptures is not in every home.

CHAPTER LXXXV

THE CHURCH AND THE YOUNG MAN

PROF. J. J. JENKINS, A. M.

There are several meanings attached to the name, Church. Primarily, it means a building in which Christians assemble at stated times for the purpose of worshipping God through belief in Jesus Christ. Again, it means all the regenerated believers in Christ without regard to denomination. It is the gift of God through the sinless "Babe" of the Bethlehem of Judea; therefore it should be uppermost in the hearts of all Christians. All believers should be willing to uphold and maintain this gift. The church of Christ has always been at war with the agents of evil and darkness. They would have us believe that the church of God is a fake, and, therefore, not to be confided in by mankind. They claim that God is responsible for all the calamity and misery to which the human family is heir. These agents are vigilant, active and strong, and attack the church's stronghold with stubbornness everywhere. Many are taking "sides" with the evil ones, thereby adding misery to the already wretched state of affairs. Every time a Christian steps to the bar and takes a glass of "mocker," he adds that much to the fighting force of the enemy. So prevalent is the yielding to the influence of the evil agency of the church by our church members that the earth is bedecked with "dives" and dungeons of vice as the firmament is bedecked with silvery stars which assist in giving us light by night.

The church of God is a holy government guaranteeing to every one of its citizens, prosperity, protection, liberty and eternal life. It does not give to one at the expense of the other, but protects all of its citizens alike. No government is right that does not do this. Let us not be discouraged because of the deplorable condition of our people as a race. I voice the sentiment of fifty thousand loyal Presbyterians of this country in saying that we are more secure, holding position in the church with regenerated hearts than we are without regenerated hearts, holding high positions in the gift of the nation surrounded by her conquering army and navy.

CHAPTER LXXXVI

THE DUTY OF THE CHURCH TO YOUNG MEN

REV. SILAS X. FORD, A. M., D. D., of Augusta, Ga.

Of the 90,000,000 of population in the United States, there are not less than 12,000,000 young men between the ages of fifteen and twenty-five, and while we have the problems of commerce, finance and agriculture on our hands, and while we are grappling with the liquor question, the Sunday question and the Negro question, there is no problem of equal weight and importance with the one involving the character and destiny of the young men now growing up and projecting their lives into the great surrents of society and business. Of the 12,000,000 men in this country between the ages of fifteen and twenty-five it has been estimated that only thirty-five per cent. go to church occasionally, about twenty-seven per cent. go to church regularly, and only about fifteen per cent. belong to any branch of the christian church. Where are the young men? It is plain that they are not in the churches, and we must seek them elsewhere. Where shall we seek them? Walk with me on any prominent business thoroughfare in any of our large cities (and in many of our smaller cities, for that matter), and you will see hundreds and hundreds of young men playing pool and billiards, while there are hundreds of others sitting around on high seats against the walls, or standing around watching the sport, amid the fumes of tobacco and whiskey and air made hideous with profanity. Hard by the pool-room, sometimes in connection with it, there is the saloon. You will find the young man there, also; for the saloon furnishes, so the young man thinks, the essential thing to keep up his courage while he goes on day by day damning his soul. The theatres, with their living pictures and high kickers, claim a large portion of our young men every night. There they feed their passions and lower elements of

their natures until virtuous society becomes a bore to them and they lose all desire for pure womanhood. In the resorts where shameless women preside you will likewise find the young men, night after night and day after day, sucking the poison of hell from the lips of "strange" women. It would seem that the general appearance of the poor, degraded, drunken, opium-eating women ought to be sufficient to cause the young man to take heed, for upon these unfortunate creatures God Almighty has stamped in a thousand different ways His disapproval of their lives.

Now, what is the duty of the church toward these young men? Mainly, it is the duty of the church to reach the young men, to bring them under its direct influence, under its teaching. But we must admit the simple fact that the churches of Jesus Christ in this day do not reach the great masses of young men The question naturally arises, then, what may the churches do to win the young men from the bawdy-houses, the gambling dens, the saloons and the like? Past experience has proven, I think, that the churches can never hope to draw in the young men from places of sinful pleasure by issuing a long string of platitudinous prohibitions in the shape of church rules and regulations, stating dogmatically that young men shall not do this, and shall not do that, and shall not do the other. The logical way, the sane way, the only way to save the young men from these places is in the way spoken of in the Bible where we are taught to "overcome evil with good."

I am free to say that I do not believe that it is mainly the whiskey to be had in the bar-room, nor the excitement to be found at the race-track, nor yet the women with their silk gowns and their painted faces to be seen in public houses; I do not believe that these are the things that attract and hold our young men. What is it then that does keep them, that does hold them? It is the fellowship, the brotherhood, the comradship which the young man finds in all these places. There are thousands of young men who will testify that there is more of downright brotherhood, fellowship, fraternity in the average saloon than there is to be found in the average church. Man is a social being; he was made for social intercourse; and, other things being equal, he is going to frequent

those places where he finds the company the most congenial. It is the duty of the church—of every church—to look to the social life and well-being of its young people.

and well-being of its young people. It is the duty of the church to proclaim this fact from the housetops. It is the duty of the church to take the lead in insisting that young men shall be as moral as young women.

CHAPTER LXXXVII

THE HEREDITARY EFFECTS OF THE IMMORALITY OF THE FATHER UPON THE CHILDREN

H. T. JOHNSON, Ph. D., D. D., Editor, Christian Recorder, Philadelphia, Penn.

The tendency of character to reproduce and perpetuate itself is not an idle theory to be relegated to the realm of speculative interest. What is seen in nature suggestive of this vital topic are but significant prophecies of its extension to the moral sphere. Hints of this inviolable law of cause and sequence abound in the opening chapters of nature when the divine seal is impressed upon sundry organic subjects dowered by Almighty intelligence with the innate energy to transmit their type and nature to successive and indefinite ages.

There is a law in physical dynamics which establishes the illimitable energy of motion. That law avers that force or matter once set in motion maintains its active errand until neutralized by some superior energy Under the scientific formula of the correlation and conservation of force the same inflexible truth finds expression, but not one whit more so than in the moral universe, where character destiny is the goal and moral free agency the highway by which the perfection of being is to be achieved. If throughout the vegetable and animal, no less than in the material kingdoms, this immutable law of reproductivity of like after its kind abounds, the presumption is irresistible that the mental and moral realms are in strict accordance with this principle that underlies and dominates the visible universe.

Though freighted with overwhelming interest and momentousness from an ethical or metaphysical view point, our topic, "The Heredity Effects of the Immorality of the Father Upon the Chil-

dren," is vastly more so when contemplated in the light of the destiny of the countless millions it involves. If at the start of life's pilgrimage each contestant occupied an equal footing, if for some the godess of heredity did not weave garlands of roses while for the footsteps of others she seems to have prepared a via dolorosis of thorns; if to one was not apparently outstretched the ancestral sceptre and sugared spoon, while to another the skeleton legacy and iron rod and serpent lash were the only heirlooms, then might succeeding generations be left to shift for themselves and the fathers gorge themselvs with sour grapes without endangering the teeth of the children.

In the presence of the bracing atmosphere of a Morris Brown College, a Clark and Atlanta University, a Gammon and Spellman Seminary, are we not forced to pause and hold our breath lest the deadly miasma emanating from youthful vice, degradation and wickedness paralyze our senses? In this forbidding background offsetting the picture of promise we see teeming hordes of the young of both sexes tramping to the dead march of hopeless dissipation or reeling as helpless captives in the maelstrom of crime and penal sufferings.

When we recall that the unreached within reach has not as yet been attracted to any of our numerous and extraordinary meetings; that we have not pushed our campaign in the quarters where they inhabit in keeping with the Master's command; that we are about to break ranks and depart without formulating a single plank or raft in our platform that will lead to the rescue of a single member of the outstanding armies of the unreached. it is quite befitting that our exulting give way to regretfulness on having failed to improve a most golden privilege and to the resolution that each one of us commit himself more to the work of uplifting his fallen brother and raising the standard of the masses.

If fathers would bestow one-half the concern upon the souls as they do upon the bodies of their sons and daughters, which they usually see are well fed, clothed and housed; if they would concern themselves by asking before their birth more frequently and more seriously, what kind of name or character shall I transmit as their in-

heritance, a few more generations would dawn upon a race of giants, for the fathers of moral dwarfs and intellectual weaklings no longer would exist.

The Hereditary Effects of the Immorality of the Father Upon the Children

Rev. J. H. Scott, B. D., Centreville, Md.

We recognize two factors in human development—heredity and environment, the master influences of organic life. Heredity is the transmission of characteristics from parent to offspring. It is the force that tends to make the child like his ancestor. It makes for the permanence of the race. That everything produces its own kind is the law of all organic life.

The offspring is the reproduction of parentage not only in anatomical structure and physiological constitution but also in the qualities of instinct and disposition. The eagle of the present is the eagle of all generations. The cunningness of the fox is a derivation from its earliest parentage. "The meekness and gentleness of the lamb of to-day were in the blood of the paschal lamb." In all the constitutive qualities man is always and everywhere the same.

That a father may transmit to his children tendencies to vice and crime has been observed for ages. "Moral diseases," it has been said, "are like physical diseases." They are contagious, or epidemic, or hereditary.

Although exerting a profound influence, heredity does not always decide character. "Our lives strengthen or weaken the tendencies we inherit." Prof. Drummond forcibly puts it: "What heredity has to do for us is determined outside of ourselves. No man can select his own parents. But every man to some extent can choose his own environment. His relation to it, however largely determined by heredity in the first instance, is always open to alteration. And so great is his control over environment and so radical its influence over him, that he can so direct it as either to undo, modify,

perpetuate or intensify the earlier hereditary influence within certain limits.

The burning question with the Negro must be, what can be done to arrest and overcome the evil tendencies inherited from slavery—the hereditary effects of developing the animal nature and ignoring both the intellectual and moral natures? In the battle for the ascendancy of the higher, the better nature, we must lay stress upon the importance of favorable environment and self-determination. I mean by favorable environment the church, the school, the home, the neighborhood, the press, the shop, the field, the farm—yea, every external influence that can help enthrone reason and virtue, develop true manhood, gain self-mastery. To overcome strong tendencies to evil is no rose water conflict, and right can not afford to fling away any of her weapons, and, least of all, her best sword—the Word of God.

CHAPTER LXXXVIII

THE YOUNG MEN'S CHRISTIAN ASSOCIATION A POTENT AGENCY IN THE SALVATION OF YOUNG MEN

REV. J. E. MOORELAND, International General Secretary, Y. M. C. A.

The Young Men's Christian Association was founded in London, England, in 1844 by George Williams, who still lives, and was knighted by Queen Victoria in 1894 for the splendid service to humanity.

In 1851 the first association was organized on this continent at Montreal, Canada,—after the London model. A few days later Boston and other leading cities soon followed the example.

Immediately after freedom colored men saw the need of special effort among themselves for the salvation of their young men. Associations were organized in a number of places. Some few did splendid work, but all soon failed for lack of expert direction. In 1875 the colored ministers of Richmond, Va., petitioned the Y. M. C. A. International Convention, in session there, to do something for the colored young men. The cry was heard, and a secretary put in the field in due time.

In 1888 the first colored secretary was employed at Norfolk, Va.

The Young Men's Christian Association is founded upon the prophets and apostles, Jesus Christ Himself being the corner stone. The breadth of this organization gives it a power never dreamed of in the world before—not one branch of the church, but the church as a whole marching in solid phalanx against the hardest problem that confronts her to-day.

The potency of the Young Men's Christian Association is easily summed up in two things: the plan of its organization and the method of its work. Gathering an active membership qualified by

character and spiritual power from all the churches, it at once gets the best of all in government and working force—one becomes a spur or a check to the other as the case may need. At once the needs of an entire community are comprehended, and not a part of it. The great sociological law of like mindedness is shortly recognized; a force is generated which becomes not that of one Elijah under the juniper tree, but that of the army of 7,000 determined souls. The Young Men's Christian Association recognizes this great law and simply puts the leaven of righteousness into the lump already formed. Then the great force that actuates us possibly more than any other is the social. Give men a good social environment and you have certainly done a great deal to start them upward. "They abide with him." A man becomes like his companions, and his taste falls to the level of his surroundings. The social element is one of the potent factors in destroying men. Here is the highway for the saloon, club and many times the house of ill-fame.

The Young Men's Christian Association recognizes this factor and uses it for good by providing a cozy reception room where men may meet their friends and "palava" or engage in innocent amusement and become acquainted and thus create a new society which tends upward.

This brings us to the next highest factor in man—his mind. "As a man thinketh so is he." The educational feature is a strong factor in saving our young men. There are night schools with an attendance of 27,000 of all races and classes in these Associations. Then the reading room, library, lecture and debates—all these set forces to work that lift men.

But the stone which is to complete the building is yet to be put into place—the development of the spiritual life. Say what you will, the gospel still has a peculiar attraction for men. Thousands of men are being reached all over this country in men's meetings, and the severe teachings of the law are being issued out to them.

There are in the world to-day 6,335 associations, 551,178 members, 739 buildings, worth $29,467,890. Among the colored young men are 67 student associations and 34 city, 13 secretaries in twelve

cities, 2 international secretaries traveling and supervising th work, 6,890 members. Last year $10,367 was paid by these associa tions for current expenses; 4,500 volumes in libraries, 1,428 Bibl classes, with an attendance of 23,659; 2,565 gospel meeting for me only, with an attendance of 75,279.

CHAPTER LXXXIX

HOW TO SAVE OUR YOUTH

HON. JOHN C. DANCY, Recorder of Deeds, Washington, D. C.

We must save our boys. The glory of any race is the manhood of that race. Develop that and all else will come on apace. In order to attain this manhood, there must be the proper training in childhood.

The training must begin at the fireside and continue through every stage of the child's progress. Personal pride, filial devotion, rugged honesty, respect for law and authority, absolute avoidance of criminal indulgences and restraint of dangerous appetites—these constitute the basic principles of the life of boys that are to lead the race up and out of the degrading conditions which slavery left us as a legacy.

The wise man taught thousands of years ago: "My son, when sinners entice thee, consent thou not." The boy must be pointed out to the best human ideals that he may emulate their examples. He must be taught that life is not merely beauty, but duty; that its chief charm is not in leisure, but in work.

The boy must be taught that he needs the same training, the same mental development, to make him great, that it takes to make boys of other races great. He needs to be taught that in order to be the well-rounded man, he needs the triple education of the head, the hand and the heart. He needs to follow the examples of a DuBois and a Roscoe Conkling Bruce, and win honors even at Harvard College in contests that settle beyond cavil the superiority of mind. We need to teach the boys that the future destiny of the race is in their hands, and on their shoulders, and that with our humble beginning and that following the present bent of our minds we will not be exterimnated like the Indian, but survive all difficulties and conquer them like the Saxon.

It is to the mothers and to the sisters that we are to look, as wel as to the fathers, for the consummation so devoutly to be hoped for To save the boy, the father must make of him a boon companion taking him often with him to his work or business and discussing with him the things which are to occupy his mind and attention in later years. He must take him to church with him and let him learn his duty toward God as well as his duty toward his fellow He must see that he goes to Sunday School and learns the word of God. The boy must be disciplined to parental obedience and respect in order to have respect and obedience to those who may exercise authority over him when he gets from under the parental roof and enters the broader arena of life.

He must be like Joseph so well trained, that even though a slave in a strange country, he may so impress himself upon those in authority by holding communion with God and leading an upright life, that he rose to second place in power and authority in the realm; so trained that, like Moses, he will be singled out by omnipotence to lead his people out of darkness, another form of slavery, into the glorious light of liberty and manhood.

CHAPTER XC

THE CRIMES OF THE NEGRO MEN AGAINST THE WOMEN OF THEIR RACE, AND HOW TO OVERCOME THEM

Rev. James E. Sargeant, President, A. U. M. P. Church, Wilmington, Del.

It is well for us first to consider what is a crime. It implies to separate, to judge, to decide, to condemn; an act which violates a law or rule, divine or human, and subjects to judgment and condemnation, a breach of the laws of right prescribed by God or man. This is what Negro men are charged with against the women of their race. Now, if the foregoing be true, as it evidently is, what is the nature of these crimes committed by Negro men against the women of their race? We know that women are the weaker sex and are much influenced by men, because of their strength of character over them. Hence they are subject to much injustice. By way of illustration, we often see, hear and read of men becoming very must interested in some young women with whom they have met, and apparently they treat them with all the courtesy etiquette demands. This is done to carry out their diabolical plans. Often these women are inexperienced, though educated, yet ignorant of the schemes that are generally playd upon their sex. Would any one dare say that such treatment is not criminal? Yea, yea, it is; and may I add, it is a sin that heaven will demand of us a severe retribution. Again looking at these crimes to which I have referred, more humanely speaking, they are shocking because of the condition which surrounds us. Of all people, with a very few exceptions, we are subject to more inhuman treatment than any other race of people on the face of the earth.

Our next consideration is "How to overcome them (i. e. the crimes committed)." The only one and true way for men to overcome is to make themselves acquainted with God, and after such acquaintanceship, then there must be firm reliance upon His word, which is the only light to our path. To try other methods, they may succeed for a time, but in the time of severe trials and pressing temptation they are swept away by the storms of life and flooded by the high tide of passion which will eventually draw you into the cataract of burning desires, and ere you realize your position you sink beneath the foaming maelstrom. Men allowing themselves to go so far become void of conscience and inconsiderate, and commit crimes that they themselves are ashamed of when they return to a sober state.

CHAPTER XCI

MEN AND THE CHURCH

REV. THOMAS B. NEELY, D. D., LL. D.
Cor. Secretary Sunday-School Union, M. E. Church

God intended that His church should contain a proper proportion of men as well as a fair proportion of women. In a community where there are men, a church made up entirely of women would be as unnatural as a church made up entirely of men in a community where there are women. Both sexes are needed in the church and no church is in proper condition that does not contain a proper proportion of both.

When we turn to the church as it actually is we find that the right proportions do not exist. Men in the church are not as numerous as they should be, and the same thing is true as to the congregations. Indeed the number is disproportionately small, and this is true not only in the older sections of the country where women are in the majority, but also in the newer localities where women are in the minority.

Unfortunately the average man is not taking as much interest in the church as he should. The attitude of many men is one of indifference; others regard the church contemptuously, while others are positively antagonistic. The effect of this disproportion in the number of men must be most injurious. It means a lack of that peculiar vigor which men bring into human organizations, it means a lack of financial strength, and it means a lack of influence in the community where the church is located. The church needs the men and the men need the church. While many of the best workers in the church are women, it is no disparagement to them to say that the church needs also the masculine element, and, of all classes, women should be the most profoundly interested in this question of

men and the church, for, if men are not under churchly influences, they are under worse influences, and the injury wrought by these unchurchly or anti-churchly influences in turn afflicts mothers, wives, sisters.

Doubtless many causes contribute to this condition of affairs in the church, and we are not to attribute the comparatively small number of men to a single fact. The natural tendency to evil no doubt has something to do with it, but there are many other things to be taken into account. But the church itself may have to bear some responsibility. Men are apt to magnify the inconsistencies of a few church members and forget the good in the great mass of its membership. Then, perhaps, the church has not given sufficient care to its growing boys and young men. Perhaps it has not aimed to interest men in its church services and in the character of the average sermon. It is certain that a lack of dignity in a church service repels men, and that weak preaching that simply aims to stir the emotions, but fails to instruct and inspire, disgusts the masculine mind.

Another necessity is to get the men who are now in the church to go out and bring in men who are now outside the church. This must be laid on the consciences of men, and by instruction and exhortation they should be made willing to perform needed work and to actually do it.

The brotherhood movement is simply a way through the individual man in the church to reach the individual man who should come into the church. It is individual work for the individual man with the brotherhood association back of the individual, or, in other words, individual effort backed by sympathetic association. The emphasis is on individual effort, and the brotherhood is to strengthen, stimulate and preserve the results of that individual effort.

Such brotherhood should be simple in its organization, spiritual in its purpose, and practical in its methods, and this is the nature the Brotherhood of the Methodist Episcopal Church. To represent its work this brotherhood has four key-words: Invitation, Welcome, Conversion, and Membership, and its members should make

four promises, or at least two; first, to invite and try to bring at least one man a week to the church services; second, to welcome those who do come to the church services; third to endeavor to get men converted; and, fourth, to try to bring men into church membership.

CHAPTER XCII

OUR DUTY TO THE YOUNG MEN OF THE RACE

REV. J. B. MIDDLETON, D. D., Summerville, S. C.

I glean from the "published purposes of this movement" a statement of the second essential, as follows: "To emphasize the spiritual as a basis for the wise use of the intellectual, social and material." This I regard as a wise provision, and it is rightly placed as second in importance to aggressive christian work among our young people. The important word in the sentence quoted is the word "work." This as the keystone of the arch of the seven purposes of this important movement. For, what is life without labor, toil, industry?

In all this but a poor fraction of the consciousness of humanity is awakened; and the sanctities still slumber which make it what it ought to be. Knowledge, truth, love, beauty, goodness, faith alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart, the tears that freshen the dry waste within, the music that brings childhood back again, the prayer that calls the future near, the doubt which makes us meditate, the death which startles us with mystery, the hardships that force us to struggle, the anxiety that ends in trust in the living God —these are the true nourishments of our natural being. The true life of a man or of a race must be rooted in Jesus Christ. "On Christ, the solid rock, I stand," must be the motto and experience of our race if we shall conquer success under present environment.

God has called and elected them to a specific work, and they have proceeded to make their calling and election sure. No circumstance of wealth, with its magnetic attractions, draws them. Not education and culture, with its sometimes haughty spirit, that led them to the Gate City of the South to re-erect the beacon light of gospel

truth by which the mariners on the sea of life can shun the shoals of intemperance, the quicksands of pride, the rough breakers of sinful passions, and the rock of ignorance; for, like the Galilean fishermen, all of them were once unlearned and ignorant men. But God has destined them to be fishers of men. In religion enthusiasm is commonly styled zeal, and a race is at its best in this condition—a burning bush, blossoming in flame, fruiting in coals of living fire. Enthusiasm is not fanaticism; it is the soul of sustained activity; fatigue is forgotten while a living principle presses the faculties inot a constant flow of performance. It masters decrepitude of old age, as did Caleb, at 85, when he said: "We are fully able to possess the land: le us go up now."

It is impossible to doubt the sincerity of enthusiasm. Hypocrites may dance around the altar, but only the sincere walk calmly up to it. Imitators will lay flowers upon it, but only the children of truth have a fondness for laying themselves upon it. Only earnest men and women would out of their scanty earnings give $30,000 for the purpose of assembling here in the interest of the salvation of a race.

What will any of us do who have set our affections and tastes upon this poor, perishing world? The path Christ makes to glory runs through the church and clear on, without a break, across the gulf like some daring railway bridge thrown across some mountain gorge, and goes straight on without a curve, only with an upward grade. It is therefore our duty to lead our young men into the church of the living God. The manner of the work may change; the spirit of the work and the principle of the work remain. Our young men must surrender to Christ. "Self-surrender is the law of heaven." And they shall follow the Lamb whithersoever he goeth." Better to work here as we mean to end up yonder. Work for the home. A great evil that exists among us is the vast number of irreligious homes of our people, many of them, it is true, are not without culture, refinement and social enjoyment. But lacking the most important element that constitutes a christian home—religion.

CHAPTER XCIII

THE GREAT CONCERT

Decidedly the feature of the Negro Young People's Christian and Educational Congress was the grand sacred concert given in the auditorium at Piedmont park last evening. Those who have the Congress in charge said that they had made the effort to present the best sacred concert ever given in the world by the eNgro race.

Effort and money had not been spared in making preparation for this event, and the musical committee succeeded in getting together the very best talent of the Negro race.

Fully ten thousand people crowded into the large auditorium, and among this number were at least five hundred whites. The audience was surprised and more than well pleased at the program rendered.

It has been an oft-repeated assertion that the Negro is a natural musical genius, and some enthusiastic admirers of musical qualities in the Negro have often gone so far as to say that he is the best musician in the world. This claim for the African has been based mainly upon his ability to render and appreciate that kind of music which has in it a happy jingle and to it a lively tune.

The fact of his being able to render and appreciate the classics has never been seriously considered, but the vast audience of fully ten thousand people who attended the grand sacred concert given by the Negroes under the direction of Prof. Charles G. Harris, director of music at Booker Washington's school in Tuskegee, Ala., at Piedmont park last night, had this idea dispelled forever from their minds.

CLASSICS ARE RENDERED

With an accuracy that would have done credit to the best choruses that come from the musical centers of the United States and from under the training of the so-called masters, the chorus of

Negroes rendered the classics such as "Et Carnatus," "Qui Tollis" and others. Professor Harris is to be congratulated and commended on the excellence of the program rendered, and upon the thoroughness with which the chorus was trained.

The chorus was accompanied by Nickerson's ladies' orchestra of New Orleans. This orchestra, composed of twenty instruments, is said to be the most renowned colored orchestra in the United States. Professor Nickerson himself is the director of music in the Southern University of New Orleans.

The full program rendered by the chorus and orchestra was as follows:

Orchestra selection, "Odeon Overture"—Hardy.
Chorus, "Et Incarnatus"—Farmer.
Vocal solo, Selected—Fannie Payne Walker, Richmond, Va.
Cornet solo, Selected—James W. McNeal, New Orleans, La.
Chorus, "The Crucifixion"—Negro melody.
Vocal solo, "For All Eternity," Masheroni—Stella A. E. Brazley, New Orleans, La.
Reading, Original Poem—D. Webster Davis, Richmond, Va.
Chorus, "Hallelujah"—Handel.
Violin solo, "Il Trovatore," Verdi-Alnad—Julia Ellen Lewis, New Orleans, La.
Chorus, "Freedom"—Negro melody.
Mandolin selection, "Raindrops," Nickerson—Mandolin Club.
Vocal solo, Selected—Prof. J. T. Layton, Washington, D. C.
Reading, Selected—Liatta Marshall, New Orleans, La.
Chorus, "Qui Tollis"—Farmer.
Vocal solo, Selected—Lula V. Childress, Knoxville, Tenn.
Orchestra, Selection—"Larissa Waltzes."
Chorus, "In My Heart"—Negro melody.
Vocal solo, "Where Roses Gleam" (Masheroni)—Leona A. Le Duc, New Orleans, La.
Chorus, "Inflammatus"—Rossini.
Reading, Selected—Laura Anderson, Cincinnati, Ohio.
Orchestra selection, "Forward March"—Nickerson.

Part XI

Musical and Educational Features of the Congress

CHAPTER XCIV

DE NIGGER'S GOT TO GO

REV. D. WEBSTER DAVIS, A. M., Richmond, Va.

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Dear Liza, I is bin down-town
To Marster Charley's sto',
An' all de talk dis nigger hear
Is, "Niggers got to go."
I 'fess it bodders my ol' head,
An' I would lik' to kno',
What all we cullud folks is don',
Dat now we'ze got to go?

I hear dem say dat long ago
To ol' Virginny's sho'
Dar kum a ship wid cullud folks,
Sum twenty odd or mo';
Dey tells me dat dey hoed de corn,
An' wuz good wuckers, sho',
Dey made Virginny like de rose—
But now dey's got to go.

Dat, when ol' Ginnel Washin'ton
Did whip dem Red-koats so,
A nigger wuz de fus' to fall
A-fightin' ub de fo';
Dat, in de late "unpleasunness"
Dey watched at marster's do',
Proteckin' ub his lubin' ones,—
But now dey's got to go.

I 'fess I lubs dis dear ol' place—
'Twuz here we beried Jo';
An' little Liza married off,
So menny years ago.
An' now wez feeble, an' our lim's
A-gitting mighty slo'.
We'd hate to lebe de dear ol' place—
But, den, wez got to go.

I don't kno' much 'bout politicks,
An' all dem things, yo' kno',
But de las' 'leckshun I jes' vote
Ez de whi' folks tol' me to;
Dey tole me vote fur dimikrats,
An' 'twould be better, 'do;
Sense now dey dun de leckshun win,
Dey sez we'z got to go.

Dey sez whi' folks mad 'long us,
'Cause we kummin' up, yo' kno';
An' sum un us is gittin' rich,
Wid do' bells on de do';
But, den, it kan't be jes' fur dis,
Dat we all got to go.

De Lord he made dis lubly lan'
Fur white an' blacks folks, too,
An' gin each man his roe to ten'—
Den what we gwine to do?
We 'habes ou'selbes an' 'specks de laws;
But dey's peckin' mo' an' mo';
We ain't dun nuffin' 'tall to dem;
Den, huccum we mus' go?

Fur ebry nashun on de glob'
Dis seems to be a hom';

Dey welkums dem wid open arms,
No matter whar dey frum;
But we, who here wuz bred an' borhn,
Don't seem to hab no show;
We ho'ped to mek it what it is,
But still we'z got to go.

It 'pears to me, my Liza, dear,
We'z got a right to stay,
An' not a man on dis broad urf
Gwine dribe dis nigger 'way.
But why kan't whi' folks lef us 'lone'
An' weed dar side de ro';
An' what dey all time talkin' 'bout—
"De nigger's got to go?"

"'Rastus," Liza sed, "trus' in God;
He'll fix things here belo',
He don't hate us bekase we'z black—
He made us all, yo' know';
He lubs us, ef we'z cullud folks,
Ef de hart is white an' pure,
An' 'ceptin' de Lord sez 'Forward, march!'
We'z not a-gwine to go."

CHAPTER XCV

READERS AND SINGERS OF THE GREAT CONCERT

J. W. Bowen

The artistic talent of the great concert was of the highest order. Among the readers were Prof. D. Webster Davis, A. M., Richmond, Va.; Miss Liattah C. Marshall, A. M., New Orleans, La., and Miss Sarah Alderson, Cincinnati, O.

They represented in their cultu re and training the best literary advantages of New Orleans University, Clark University, Atlanta; Virginia Union University, Richmond, Va.; Chautauqua School of Oratory, and the Emerson School o f Oratory, Boston, Mass. Each one showed to advantage and the aud iences were instructed as well as thrilled and pleased. Prof. Davis is a master before an audience; his vernacular poems are true to the h eart and social life of the race. Miss Marshall is a young reader o f dramatic promise. Her voice is well trained and her selections we re adapted to her cultured nature. Miss Alderson carries in her pers onality the culture of the Chatauqua School and the Emerson Scho ol of Oratory. Her impersonations were tragic and comic. Her phys ical culture shows itself in every gesture and poise of body.

The vocalists represent a wider range of territory and almost every school of musical expression.

Miss Stella Brazely captivated the audience with her full, resonant, rich and mellow voice. Her range is from a strong mezzo, almost contralto, to the distinct and soft notes of a soprano. She sang without effort and with susta ined voice power that reached every corner of the vast hall. The ten thousand appreciative hearers who sat under her spell could scarcely be satisfied with three and sometimes four encores.

Then comes Miss Lula V. Childress, professor of music in Knox-

ville College. Miss Childress is a graduate from the Oberlin Conservatory of Music. Her studies were voice culture, piano, pipe organ, harmony and thorough bass. She exhibits in her demeanor a woman of rare culture and keen sensibility. Her voice is distinctly contralto, with a fulness at times approaching a mellow but strong bass. Her rendition of the Holy City was marked with a keen appreciation of the subject and a rich delicacy of tone that thrilled and mellowed the audience. Her power of sustaining a note is unsurpassed and free from the slightest approach to harshness or broken voice. The audience was lulled or lifted as she pleased under the magic of her melodious voice.

Among other excellent singers were Miss B. Maie Boyd, Prof. John Layton, of Washington, a basso profundo; Mr. John Smoot, of New Orleans; Prof. J. Henry Lewis, Washington, D. C., a tenor of fine merit; Mrs. Marie Williams, of Baltimore, Md.; Mrs. D. H. Klugh, Augusta, Ga.; Mrs. Fannie Payne Walker, Richmond, Va.; Miss E. Marian Taylor, Columbus, Ga., and Miss Clara Matthews, Farmville, Va., each of whom deserve special mention.

Miss B. Maie Boyd, professor of instrumental music of Tuskegee Institute, is a soprano of the first water. Her rendition of the solo of "Inflammatus" swept far above the five hundred well-trained voices and the excellent orchestra. Her highest notes were clear, distinct and rich. She sang with ease and accuracy and her hearers rose with her in her highest notes to praise the author of that classical contribution.

All of these sweet musicians, under the leadership of Prof. Charles G. Harris, displayed their talent in superb style. Of Prof. Charles G. Harris it need only be said that he is the most superb master of and thoroughly cultured master of the raec.

Prof. William Roseborough is a first-class musician and musical author and a fine director. The pianists were Mrs. William McKinney and Mrs. J. W. E. Bowen. All of these rendered valuable and efficient service.

Part XII

Closing Session.

CHAPTER XCVI

BISHOP GAINES' FAREWELL WORDS

Permit, if you please, one or two statements as to the impression which, from my point-of view, the first session of the Negro Congress has created and permanently stamped upon the public mind.

The first is that the Negro is becoming deeply interested in his own elevation. We have been accused of being indifferent and apathetic, and depending more upon others than upon ourselves. While grateful for all the help the white people of this country, both North and South, have extended to us, this Congress has emphasized the fact that the Negro is learning that the chief factor in his unlifting is his own efforts and agency.

Millions will be wasted in futile attempts to educate and enlighten our people unless we take hold of and appropriate the opportunities and advantages we enjoy. This Congress has made clear the fact that the Negro realizes that after all it is his own worth and value as a man and as a citizen that are to determine his position and his place in this country.

Second. This Congress has recognized the truth that mere political agencies are powerless to change our status or to remedy the evils of our situation.

When the Negro becomes qualified as a race for intelligent citizenship by moral and educational equipment, then his political status will be rightly adjusted, and not before.

Third. This Congress has emphasized the truth that, to accomplish these ends, the young people of our race must be reached and redeemed. It is too late now to work out these great results through the old and midddle-aged. Those who are coming on to take our places must be imbued with sound principles and views if they are to make wise and useful and conservative citizens.

I congratulate this Congress upon the spirit of unity and harmony which has characterized its deliberations. "Behold how pleasant it is for brethren to dwell together in unity."

And now that you go from us to every section of this fair country, carry with you the same spirit you have so beautifully manifested here, and stand for the same principles you have so eloquently advocated.

CHAPTER XCVII

PUBLIC DECLARATION TO THE AMERICAN PEOPLE

The Negro Young People's Christian and Educational Congress, having been called for the purpose of considering the moral, religious, educational and material condition of our people, sends greetings to all the various types of racial blood and lineage which in the aggregate constitute our national life.

We join you in the hope that our nation, true to God and true to humanity, the grandest republic upon which the sun has ever shone, shall become more and more under the leadership of men who fear God and work for righteousness. And to this end we pledge anew our heart's devotion and our life's best energies. Our purpose here has been to deal with problems which confront the Republic in its complex national life; but, more especially, to deal with those problems that are essentially the Negro's, and which, in the very nature of the case, must be virtually solved by him. While on the one hand we have had wrongs and grievances many, on the other hand we have had opportunities and privileges innumerable; and we are deeply convinced that to show ourselves worthy of the latter is infinitely better than to permit ourselves to be weakened and discouragd by the former. Whatever of burdens we may still have to endure, of adjustments which are yet to be made, we throw ourselves upon the justice and fair play of the American people, North and South, and declare our unreserved conviction that right in the end will prevail. Consequent to the work of making ourselves worthy of present opportunities and obligations growing out of them, rather than to plead our wrongs and grievances, we deliberately and resolutely turn our attention.

The growth of the Negro since emancipation is unparalleled. From four and a half millions a generation ago, we are now ten millions, and this without the aid of immigration.

In spite of the theorists and their theories, both before and after emancipation, we have shown ourselves able to live and thrive. While our material growth has not been quite as marked as our numerical growth, yet the results are highly satisfactory and encouraging. A generation ago we came out of bondage without a foot of land, without a home, without a name. Even the clothes that covered our poorly-clad bodies were not ours. To-day we have some land, some homes, some money. Yesterday we had nothing, to-day we own millions of acres of land, pay taxes on property worth millions of dollars, and raise more cotton under freedom than under slavery. These facts show conclusively that the Negro is frugal and industrious, and is constantly growing into the economic and national life of the nation.

Many problems regarding the intellectual ability of the Negro have been solved. It is no longer a question as to whether he can learn or how much he can learn. The evident purpose in some respects to meet objections and answer theories is responsible for some errors in our educational methods which were made in the beginning. Now, after years of experience, we have pleasure in being able to say that our educational methods are both practical and effective. While much has been accomplished in the intellectual development of our people, candor compels us to admit that much yet remains to be done. It is an encouraging fact, however, that more agencies are at work for their intellectual uplift than ever before. Nearly thirty thousand young colored mena nd women, eighteen thousand of whom hold diplomas, have been prepared and sent forth as christian teachers; and the success already achieved warrants the hope that a better day is beginning to dawn upon us.

With the view to promoting our material interests and increasing the number of opportunities to earn a livelihood, we earnestly recommend to our people throughout the country that they teach their children the dignity and value of manual labor, and that they give them the benefit of an industrial education which will enable them to enter the world's industries with as much knowledge, skill and dexterity as members of other races possess. That for the purpose of securing competent men and women to lead the race in

its struggle for greater knowledge, purer character, better religion, nobler manhood, and larger accumulation of wealth, we must encourage the higher education of as many of our boys and girls as are capable of and who desire the higher training. That we extend our gratitude to all of our friends, whether they live in the North or the South, in Europe or America, for the help they have thus far given us in the great work of uplifting our people; and, judging from the results which have already been accomplished, we feel that we can safely assure them that whatever help they may give us in the future will not be given in vain; for our highest aspiration is not that of the anarchist to destroy; not that of the master, to dominate; but rather that of the brother, o co-operae with our fellow countrymen in building upon this continent a civilization which will recognize in practice as well as in theory the fatherhood of God and the brotherhood of man.

While there is still room for a better and higher moral life among us, yet unmistakable evidences of a purer home and individual life are most gratifying. In fixing our moral status, we ask you as a matter of fair play, do not judge us by our worst—as has so often been done—but rather by our best. While we are laboring earnestly to lift up and save our more unfortunate brethren, we ask you to continue to help us, and withal to be patient with us.

In thus asking you to be patient, we do not think we are asking you too much; for, if the more favored race who has been out of the wilderness for a thousand years still find some obliquity in ethics and morals among them, surely they can be patient with us who are not out of the wilderness yet, having only come thirty-nine years out of the allotted forty.

OUR RELATIONSHIP TO THE GOVERNMENT

We are cognizant of the civic and political inequalities under which our people are suffering; neverthless, we urge our people to continue to strive to shape their conduct that they may prove themselves deserving of any right and privilege now enjoyed by every other American citizen.

As citizens of this Republic, we feel keenly the responsibility of

putting ourseles in touch with the best elements of all races and classes, and of doing all we can to make this truly a liberty-loving nation, guaranteeing to every one—rich or poor, high or low, Mongolian or Malay, Caucasian or Negro—the fullest protection of the law.

We stand ready to join with the Anglo-Saxon, learning the same lesson he learned from the ancient Greek—to lay first the root of civilization, and then with light and learning to carry it around the world, and more especially to Africa.

Third Division.

Work and Results of the Denominational Boards.

Part I

Work and Results of the Educational Boards Among the Race.

CHAPTER XCVIII

THE WORK OF THE AMERICAN MISSIONARY ASSOCIATION AMONG THE COLORED PEOPLE

REV. GEORGE W. MOORE, Nashville, Tenn.

The American Missionary Association, which was formed in 1846, was the pioneer missionary society in the work of uplifting among the colored people. It has done more in their behalf during the fifty-six years of its history than any other organization. It was organized with pronounced opposition to slavery, which then existed, and against all race and caste prejudice, which still exists. Foreign fields were early occupied, and in 1854 there were seventy-nine missionaries located in foreign lands, including Africa, Jamaica, Sandwich Islands, Siam, Egypt and Canada.

It was at this period that Berea College was established in Kentucky. The crisis, so long impending, came at length, and the Union armies, entering the South in 1861, opened the way for the instruction and elevation of the colored people. The Association felt itself providentially prepared to engage in the work, and the first systematic effort for their relief was by it. Large numbers of "contrabands" or escaping fugitive slaves gathered at Fortress Monroe and Hampton, Va.

The American Missionary Association rapidly extended its work. At Norfolk the school of the previous year now numbered 1,200 pupils. Teachers were sent to Newbern and Roanoke Island, N. C., to Beaufort, Hilton Head, St. Helena, and Ladies Island, S. C., and to St. Louis, Mo., and its force was scattered over the field held by our armies in the District of Columbia, Virginia, North Carolina, South Carolina, Florida, Louisiana, Kentucky, Tennessee, Mississippi, Arkansas, Missouri and Kansas. The year 1865 was marked by the close of the Civil War, by the establishment, by act of Congress, of the Freedmen's Bureau, and by the holding of a national council of Congregational churches at Boston, which recommended to the churches to raise $250,000 for the work among the freedmen, and designated the American Missionary Association as the organization providentially fitted to carry it forward.

The Association accepted the responsibility, appointed district secretaries at Chicago, Cincinnati and Boston, and collecting agents in other portions of the Northern States. It also solicited funds in Great Britain and succeeded in securing that year a little more than the $250,000 recommended by the council. Its receipts from all sources ran up from $47,828 in 1861 to $420,769 in 1870. The number of teachers, which was 320 in 1865, was enlarged to 533 in 1870.

It was during this period that the beginning was made for most of our permanent educational institutions for the training of the teachers, ministers and leaders of the people. It determined to establish one school of higher learning in each of the larger states of the South, and normal and graded schools in the principal cities, and common and parochial schools in smaller villages and country places. Under this broad plan arose Hampton, in Virginia; the Atlanta University, in Georgia; Berea College, in Kentucky; Fisk University, in Nashville, Tenn., with the wonderful career of the Jubilee Singers, who delighted the most refined people in America and Europe with their heart-stirring music, returning to Nashville with $150,000 to erect and furnish Jubilee Hall and equip other departments. Talladega College, in Alabama, with its varied departments of intellectual and industrial training; Tougaloo University, Mississippi, with its great farms, work-shops and schools of learning.

Straight University, of New Orleans, La., with its 700 students, and Tillotson College, in the Empire State of Texas.

With these was established in Savannah, Charleston, Macon, Memphis and other leading cities schools, normal and graded, and through all the introduction of trades and farm work for the boys and home and industrial work for the girls—a system of education so complete as to have required no serious modification afterwards. From these busy hives of industry and learning have come forth in ever-increasing numbers the makers of character, girls who create neat homes, the young men to be good farmers, mechanics, the army of teachers for schools of every grade, and the leaders to be presidents of colleges, lawyers, doctors and educated ministers of the gospel, men worthy to guide and lift people up in all the walks of life. In this list are included Hampton, Atlanta and Berea, though under their own Board of Trustees, as they were founded by the Association, and indicate the original plan of location of its large institutions. At this time the Association maintains sixty-nine schools among the colored people of the South. Five of higher education, thirty-three normal and graded schools and thirty-one common schools. The normal and graded schools include the Avery Institute of Charleston, S. C., the Lemoyne, at Memphis, Tenn.; Ballard, at Macon, Ga.; Emerson, at Mobile, Ala., and Gregory Institute, at Wilmington, N. C.

Theological departments have been established in Howard University, Talladega College and Straight University.

The Joseph K. Brick school at Enfield, N. C., with Prof. Thomas S. Inborden as principal, has a fine plant of 1,129 acres of land, ten buildings, and courses of study in normal, industrial, agricultural and mechanical training. The Albany Normal, Prof. Jas. L. Murray, principal, located at Albany, Ga., is a prosperous institution, with three hundred students. The Helena Normal, at Helena, Ark.; the Knox Institute, at Athens, Ga.; the Fessenden School, at Martin, Fla.; the Peabody Academy, at Troy, N. C.; the Cotton Valley School, near Fort Davis, Ala.; the Lamson School, at Marshallville, Ga.; the Kowaliga School, at Kowaliga, Ala., and others under the direction of colored instructors are doing a splendid ser-

vice in the work of uplifting among the people. Industrial training has held an important position in the educational work of the Association for many years. Talladega College was the first institution in the South to introduce this important branch of study; now about every school in the South and Southwest in our service has more or less extended departments of industrial training. Large farms are cultivated at Talladega, Ala., Tougaloo, Miss., and Enfield, N. C.

The receipts of the American Missionary Association for the first year were $11,328.27. The largest receipts for any one year for current work were in 1892, amounting to $429,949.37. The total receipts from all sources and for all forms of work aggregate over $14,000,000 In addition to this, there came the magnificent gift of Mr. Daniel Hand of $1,000,000 for the education of the colored people, the largest gift of a living donor to a missionary society. In addition to this, he left a legacy which, when all sums are paid in, will amount to nearly a half million dollars more, on the same conditions of the original gift. Congregationalists have expended over twenty million dollars in the South since emancipation for the education and elevation of the Negro.

Among the early founders of this Association were such men as the Rev. Charles G. Finney, Arthur Tappan, Louis Tappan and Rev. Geo. P. Whipple, its first corresponding secretary. Rev. M. E. Strieby, D. D., served as corresponding secretary thirty-four years. The present corresponding secretaries are Rev. A. F. Beard, D. D., Rev. F. P. Woodbury, D. D., and Rev. C. J. Ryder, D. D. H. W. Hubbard, Esq., is treasurer Among the noble band of educators in the service of the American Missionary Association were Rev. John G. Fee, of Berea College; Gen. Samuel C. Armstrong, of Hampton Institute; President Edward Ware, of Atlanta University; President Henry De Forest, of Talladega College, and President E. M. Cravath and Prof. A. K. Spence, of Fisk University. As a result of their sacrificial service, we have such men as Booker T. Washington, R. R. Wright, Spencer Snell, Thomas S. Inborden, Prof. Dubois and a host of others, who have caught the spirit of their lives and fruitful service.

CHAPTER XCIX

THE FREEDMEN'S AID AND SOUTHERN EDUCATIONAL SOCIETY OF THE METHODIST EPISCOPAL CHURCH

REV. M. C. B. MASON, D. D., Corresponding Secretary
Cincinnati, Ohio

This Society was organized in the city of Cincinnati in 1866, having for its purpose the education of the newly emancipated freedmen of the South. Several years previous to this the Methodist Episcopal Church was carrying forward its work of education for the Negro under what was then called the Western Christian Association, of which Dr. J. M. Walden, now Bishop Walden, was the first corresponding secretary. In 1866 the Western Association took a denominational form and was merged into the Freedmen's Aid Society of the Methodist Episcopal Church, and Dr. Walden was made the first corresponding secretary. Several years later Bishop Walden was made president, and Dr. R. S. Rust was elected corresponding secretary, which position he held for nearly a quarter of a century. In 1888 Rev. Dr. J. C. Hartzell—now Bishop of Africa—was elected corresponding secretary, and in 1892 the work had grown to such an extent that two corresponding secretaries were necessary, and Drs. J. C. Hartzell and J. W. Hamilton were elected. In 1896, when Dr. Hartzell was elected Bishop of Africa, the Rev. Dr. M. C. B. Mason, then assistant corresponding secretary, was elected by the General Conference as his successor. Dr. Mason was the first colored man elected to such a position in the Methodist Episcopal Church, and it is gratifying to state that he was so successful in the administration of the large interests committed to his care that at the last General Conference of his church which met in Chicago in 1900, he was elected senior correspondi

secretary by the largest vote ever given to any secretary for this position. From the humble beginning of thirty-six years ago, when the Society began its work on a borrowed capital of $800, it has grown to immense proportions, and now has forty-seven schools of christian learning dotted all over the sixteen former slave States of the South, with 465 teachers, 11,000 students, and real estate valued at $2,155,000. In addition to the regular work of the college, the academy, normal and industrial school, the Freedmen's Aid and Southern Education Society has made a specialty of professional education, there being schools of law, of medicine, of dentisty, of pharmacy, and nurse-training. It is a noted fact that more than one-half of all the Negro physicians, pharmacists and dentists in the South are graduates either of the Meharry Medical School at Nashville, Tenn., or the Flint Medical School at New Orleans, La., both of which institutions belong to and are controlled by the Freedmen's Aid and Southern Education Society. The Law School at Nashville has also had a remarkable career, several of its graduates having practiced before some of the foremost courts in the land.

A large number of the academies have Negro principals, and in several of its schools of collegiate grade colored men educated in its schools have been elected to the presidency. Prof. M. W. Dogan, Ph. D., is President of Wiley University at Marshall, Tex.; Rev. J. M. Cox is President at Philander Smith College at Little Rock, Ark.; Rev. Dr. J. D. Chavis is President of Bennett College, Greensboro, N. C. The Rev. Pierre Landry is Dean of Gilbert College at Baldwin, La. In these faculties there are white as well as colored teachers, and it is needless to say that these Negro Presidents receive the same salary as their white predecessors.

Gammon Theological Seminary at Atlanta, Ga., is the most thoroughly equipped and best endowed Theological Seminary in the South, and as an institution for the education of Negro ministers is the most thoroughly equipped and best endowed in the world. In this institution the Rev. Dr. J. W. E. Bowen, widely known all over the country as one of the ablest men of the race, holds the chair of Historical Theology, with the same salary and privileges accorded his associates.

The Freedmen's Aid Society has raised and expended for the education of the Negroes since the close of the war over seven millions of dollars, her total expenditures at the present time amounting to an average of over $375,000. Her principal institutions for the education of the Negro are: Claflin University, at Orangeburg, N. C., with real estate and buildings valued at $150,000; Clark University, at Atlanta, Ga., with real estate and buildings valued at $350,000; New Orleans University, at New Orleans, La., with real estate and buildings valued at $175,000; Rust University, at Holly Springs, Miss., with real estate and buildings valued at $125,000; Walden University, at Nashville, Tenn., with real estate and buildings valued at $125,000; Wiley University, at Marshall, Tex., with real estate and buildings valued at $75,000; Bennett College, at Greensboro, N. C., with real estate and buildings valued at $60,000; George R. Smith College, at Sedalia, Mo., with real estate and buildings valued at $50,000; Morgan College, at Baltimore, Md., with real estate and buildings valued at $35,000; Philander Smith College, at Little Rock, Ark., with real estate and buildings valued at $30,000, and the Gammon Theological Seminary, at Atlanta, with real estate and buildings valued at $100,000.

The principal Academies are: Morristown Academy, at Morristown, Tenn., with school and real estate valued at $75,000; Samuel Houston College, at Austin, Tex., with school and real estate valued at $30,000; Virginia Collegiate and Industrial Institute, at Lynchburg, Va., with school and real estate valued at $35,000; Gilbert Academy, at Baldwin, La., with school and real estate valued at $60,000; Meridian Academy, at Meridian, Miss., with school and real estate valued at $10,000; Central Alabama Academy, at Huntsville, Ala., with school and real estate valued at $10,0000; Cookman Institute, at Jacksonville, Fla., with school and real estate valued at $25,000.

Its present officers are: Bishop J. M. Walden, President; Rev. H. C. Jennings, D. D., Treasurer; Rev. M. C. B. Mason, D. D., Rev. W. P. Thirkield, D. D., Corresponding Secretaries;; with headquarters at 220 W. Fourth street, Cincinnati, Ohio.

CHAPTER C

DEPARTMENT OF EDUCATION OF THE AFRICAN METHODIST EPISCOPAL CHURCH

PROF. JNO. R. HAWKINS, Secretary and General Commissioner.

The first direct effort towards the establishment of our schools dates from September 21, 1844, when the Ohio Conference of the A. M. E. Church appointed a committee to select a seat for a seminary of learning on the "manual labor plan," and projected what was then called Union Seminary, which was later merged into Wilberforce University, Wilberforce, Ohio, our oldest and leading institution.

In 1876 the General Conference appointed Rev. J. C. Embry (afterwards Bishop) the first commissioner or general agent to look after the special work of schools, his successor being Rev. B. F. Watson.

In 1884 education was made a special department of the church under the supervision of Rev. W. D. Johnson, who held the position of commissioner or general secretary of education till May, 1896, when the present incumbent was elected as his successor.

This department has grown to be one of the most important branches of the church work, with an organization extending all over the States and Territories of the Union, Africa, and Islands of Hayti, San Domingo, Bermuda and Bahama.

SCHOOLS

The latest reports show a record of twenty-five institutions classified so as to cover the work done in primary, parochial, graded school, industrial, normal, scientific, collegiate and university courses.

PLAN OF OPERATION

For the better government of our schools, the last General Conference enacted that the educational districts coincide with the Episcopal districts, except the First, which embraces the First, Third and Fourth Episcopal districts.

Each educational district has its own school or schools dependent upon it for connectional aid through endowment day collections and general support.

SPECIAL TRAINING FOR THE MINISTRY

In addition to the above-named schools, special provision is made for the training of our ministry by establishing regular seminary courses at Payne Theological Seminary, Wilberforce, O., and Turner Theological Seminary, Atlanta, Ga., with arrangements for a chair of theology or a correspondence and lecture course at Allen University, Columbia, S. C.; Paul Quinn, Waco, Tex.; Kittrell College, N. C.; Shorter University, Ark., and Edward Waters, Fla.

SUPPORT

These schools have three main sources of income: From pupils who pa a nominal sum for tuition, board, room rent, etc.; from private donations and bequests, applied according to the will of the donor; and from a regular church fund, known as Educational Endowment Fund—supplemented by appropriations from the general church treasury. The total amount of money reported from these three sources during the last quadrennium—1896-1900—was $270,988.54, of which $32,298.05 came from the general church treasury, out of the 54 per cent. of the dollar money sent to the financial secretary. For this present quadrennium it is enacted that 8 per cent. of the entire dollar money raised and reported at each annual conference shall be paid over to the general secretary of education by the finance committee of each annual conference. This requires the dollar money or general fund to be divided as follows:

Forty-six per cent. to Financial Secretary, Rev. E. W. Lampton, Washington, D. C.

Ten per cent. to Secretary of Church Extension, Rev. B. F. Watson, Philadelphia, Pa.

Eight per cent. to Secretary of Education, Prof. John R. Hawkins, Kittrell, N. C.

Thirty-six per cent. retained by each Annual Conference and used for local purposes.

This eight per cent. is supplemented by a special appropriation of $8,000 from the financial department for special work in our theological seminaries and our regular endowment day fund.

The third Sunday in September of each year is set apart as Endowment Day, when all the churches and Sunday Schools of the connection are expected to make a grand rally for the cause of education, and, through the pastor, forward the collection to the General Secretary of Education.

The latest report shows that since 1884, when this department was organized, we have raised and appropriated for education $1,285,013.31. During this quadrennium we want to raise at least $400,000 for education, $100,000 for each year.

NAME AND LOCATION OF OUR SCHOOLS

Payne Theological Seminary, Wilberforce, O.; Wilberforce University, Wilberforce, O.; Morris Brown College, Atlanta, Ga.; Kittrell College, Kittrell, N. C.; Paul Quinn College, Waco, Tex.; Allen University, Columbia, S. C.; Western University, Quindaro, Kan.; Edward Waters College, Jacksonville, Fla.; Shorter University, North Little Rock, Ark.; Payne University, Selma, Ala.; Campbell-Stringer College, Jackson, Miss.; Wayman Institute, Harrodsburg, Ky.; Turner Normal Institute, Shelbyville, Tenn.; Flegler High School, Marion, S. C.; Delhi Institute, Delhi, La.; Sisson's High School, South McAllister, I. T.

FOREIGN WORK

Parochial schools in Africa, British Guana, the Islands of Hayti, San Domingo, Bermuda and Bahama, representing nine schools, twenty-seven teachers, 1,291 pupils.

CHAPTER CI

THE WORK OF THE BOARD OF MISSIONS FOR FREEDMEN

REV. WM. H. WEAVER, D. D., Field Secretary, Presbyteran Church

"The Board of Missions for Freedmen of the Presbyterian Church in the United States of America," whose officers are Rev. H. T. McClelland, D. D., President; Rev. Edward P. Cowan, D. D., Corresponding Secretary and Acting Treasurer, and Rev. John J. Beacon, D. D., Treasurer, and whose office is 516 Market street, Pittsburg, Pa., is the authorized and accredited agency of the General Assembly of the said church for fulfilling its mission to the Negroes in the South.

It has for its object the giving to the Negro the benefits of a pure gospel and of a practical christian education. It seeks to do this by educating preachers and teachers, building churches, school houses, academies, seminaries and colleges, supporting students, providing the necessary utensils and furnishings for the various institutions, and by giving the necessary oversight and control for the wise, economical and successful conduct of a work so large, so important and so pressing in its claims and urgent in its demands on the attention and support of the entire church.

This Board represents the effort of the Presbyterian church (North) for the past thirty-seven years to do what the Lord would have done in this field for the glory of His kingdom and the salvation of souls. Our church began missionary work among the new committee appointed with headquarters at Pittsburg. This committee continued the work without change of plan or organization for twelve years, until 1882, when, for good and satisfactory reasons, it was thought wise to have the committee incorporated, and, with the sanction of the General Assembly, the committee ob-

tained a charter that year, and became a corporate body under the name of the Board of Missions for Freedmen of the Presbyterian Church in the United States of America.

Since then until this day this part of the work of the Presbyterian church (North) has been, and is, done under the name and management of this Board. The present system of educational and evangelistic work conducted and maintained by the Presbyterian church (North) among the Negroes in the South, commanding as it does the attention and respect of all observers and demanding the support of all who love and follow Him who freely gave Himself for us all, is the outgrowth of the wisdom and effort of this Board. For, unlike some similar societies, associations and agencies, this Board owes its existence and present vigor not to aid first received from the Freedmen's Bureau, but to what, under the blessing of God, it has been able to do with that which the church has entrusted to its management and care.

During these years schools, academies, seminaries, colleges and one nuiversity have been established and maintained in which thousands of the youth of the Negro race have been gathered, brought under enlightened christian influences and trained in the ways of right living and doing. Congregations have been gathered, churches organized, church buildings erected and property secured until now the Board, according to its last report, has under its watch and care 209 ministers, 353 churches and missions, with a communicant membership of over 21,000; 88 schools, 272 teachers, 11,000 students. Church property valued at more than $350,000. School property at more than $500,000. Permanent investment for the use of the Board of more than $100,000, making about $1,000,000 invested in property and permanent funds.

Negroes of the South under the direction of the General Secretary (O. S.) as early as 1864. There were two committee which, under the appointment of that General Assembly, had the work in charge, one with headquarters at Indianapolis, Ind., and the other at Philadelphia, Pa. The work of these two committees from necessity was confined by military lines, and was chiefly in connection with

military and contraband camps and hospitals. The General Assembly of 1865 united these committees under the one general committee, entitled the General Assembly's Committee on Freedmen, with headquarters at Pittsburg, Pa.

Prior to the reunion of the old and new school branches of the Presbyterian church there was carried on a work similar in character and purpose by the Presbyterian committee of home missions (N. S.), with headquarters at New York. At the time of the reunion in 1870 this work among the freedmen, as thus conducted or managed from New York and Pittsburg, was consolidated, and a

The larger part of the Board's work lies in North Carolina, South Carolina and Southern Virginia, but it is touching with more or less power all parts of the Southland in the benefits it offers through the gospel of Christ and christian education. Its missionaries are at work not only in the Carolinas and Southern Virginia, but in Georgia, in Alabama, in Mississippi, Texas and Florida, and also in Arkansas, Maryland, Tennessee, Missouri, Kentucky and in Indian Territory. And its schools are as widely distributed, chief among which are Biddle University, at Charlotte, N. C. The five largé seminaries for girls: Ingleside, at Burkeville, Va.; Scotia, at Concord, N. C.; Barber Memorial, at Anniston, Ala.; Mary Holmes, at West Point, Miss.; and Mary Allen, at Crockett, Tex. Its large coeducational colleges and institutes in North Carolina: Albion, at Franklinton; Mary Potter, at Oxford; Dayton, at Carthage. In South Carolina: Brainerd, at Chester; Harbison College, at Abbeville; Immanuel, at Aiken. In Georgia: Haines, at Augusta. In Tennessee: Swift Memorial, at Rogersville. In Arkansas: Cotton Plant, at Cotton Plant; Monticello, at Monticello; Richard Allen, at Pine Bluff. Its academies: Anderson, at Anderson, S. C.; Arkadelphia, at Arkadelphia, Ark.; Beaufort, at Beaufort, S. C.; Holbrook Street, at Danville, Va.; Kendall, at Sumter, S. C.; McClelland, at Newnan, Ga.; Mattoon, at Greenville, S. C.; and Wallingford at Charleston, S. C., besides scores of others, large and small, parochial schools, scattered all over the South, which are not without their importance and place in a work which has for its object

and aim the uplift of an ignorant and a poor people. The work of this Board, it will be seen, is twofold: Evangelistic and educational. First, it is to give the gospel of our Lord Jesus Christ to the Negroes of the South. To inform them and train them in doctrines that are Biblical and in a morality which is christian, and it seeks to meet this responsibility, discharge this obligation, and perform this part of the task assigned it by preparing, providing for and sending to these needy people a ministry so trained and qualified in head and heart as to render the service needed and required of them. Further, its work is to give to the Negroes of the South a practical christian education, an education which trains in that which best fits for the duties of life, which leads the students up to the highest plateau of thinking and doing, because its first and chief aim is to lead him to Christ. In short, an education which tends to the full, well-rounded development of the whole man, an education of the heart, the head, the hand. Recognizing the importance and value of industrial training to any and to all people, and the part it must take and fill in the solution of the so-called Negro problem in America; while not making industrial education or training the chief feature in its educational work, the Board conducts industrial education in all its schools, large and small, to the extent that it deems it wise to do so when its funds will permit.

As to the results of this work, no adequate estimate can be made or given of the results of a work which has involved so much expense, probably $4,000,000 in personal sacrifice, in effort, endeavor, thought and prayer, on the part of the Board as well as by the whole church and the workers on the field. The whole work has been a matter of growth and development and its influences active and powerful since its beginning until now. What has been accomplished by it? Therefore its results, its power for good in the uplift of those in whose behalf it has been wrought can neither be described in words nor discovered and measured by what the statistics of this year reveal, but by all the work done and good accomplished throughout all the years.

COMMISSIONERS.

1 Rev. T. W. Davis, Durant, Miss.
2 Rev. E. W. S. Peck, D.D., Baltimore, Md.
3 Rev. J. R. Waters, D D , Salisbury, Md.
4 Rev. Wm. A. Fountain, Elberton, Ga.
5 Rev. C. L. Dunn, Opelika, Ala.
6 Rev. N. D. Shamborguer, Goldsboro, N. C.
7 Rev. B. J. Ramsey, D.D., Columbia, S. C.
8 Rev. J. O. Allen, Greenville, S. C.
9 Hon. L. M. Mitchell, Austin, Texas.
10 Rev. C. H. King, D.D., Raleigh, N. C.
11 Rev. T. J. Clark, Orangeburg, S. C.
12 T. E Speed, M.D., Jefferson, Texas.
13 Rev. R. L. Pope, Troy, Ala.
14 Rev. N. M. Carroll, Baltimore, Md.
15 Rev. S. Timothy Tice, Cambridge, Mass.
16 Rev. J. H. Stanley, M. D., Lexington, Ky.
17 E E. Underwood, M. D., Frankfort, Ky.
18 Rev Chauncey I. Withrow, A. B., Staunton, Va.
19 Rev. John P. Burton, D.D., Talladega, Ala.
20 Rev. W. H. Brooks, D.D., New York, N. Y.

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1 Rev. J. I. Gilmore, Leona, Texas.
2 Rev. J. A. Pinson, Greenville, S. C.
3 Rev. Geo. W. Zeigler, Lexington, Ky.
4 Rev. W. W Beckett, Charleston, S. C.
5 Rev. N. J. Johnson, B.L., A.B., Austin, Tex.
6 W. J. Smith, Esq., Petersburg, Va.
7 Rev. G. H Dwelle, Augusta, Ga.
8 Rev. B. F. McDowell, D.D., Greenville, S.C.
9 Rev. W. H [illegible] D.D., Houston, Texas.
10 Rev. A. J. [illegible], Texarkana, Texas.
11 Mr. G. T. Smith, Dallas, Texas.
12 Rev. A. Brown, Waco, Texas.
13 Rev. S. E. Henderson, San Antonio, Texas.
14 Mr. R. Tecumseh Brown, LaGrange, Texas.
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19 Prof. H Pemberton, Marshall, Texas.
20 Miss Lula A. Willis, Richmond, Va.

COMMISSIONERS.

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5 Rev. H. H. Waring, Alexandria, Va.
6 Rev. J. E. Bryant, Navasota, Texas.
7 Rev. Henry Taylor, New Orleans, La.
8 Rev. W. A. C. Hughes, Richmond, Va.
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13 Prof. A. B. Whitby, A B., Langston, O. T.
14 Rev. S. B. Holmes, B. D., King William, Va.
15 Rev. G. J. Hamilton, Sumter, S. C.
16 Rev. W. H. Jones, Gurden, Ark.
17 Rev. W. S. Snead, Pocahontas, Va.
18 Prof. A. W. Pegues, Ph.D., Raleigh, N. C.
19 Rev. Freeman Parker, Paris, Texas.
20 Mrs. M. M. Bunn, Richmond, Va.

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17 Rev. H. Swann, D.D., Luling, Texas.
18 Prof. Wm. Daniel, B. S., Longview, Texas.
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18 Prof. A. W. Pegues, Ph.D., Raleigh, N. C.
19 Rev. Freeman Parker, Paris, Texas.
20 Mrs. M. M. Bunn, Richmond, Va.

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11 Mrs. M. H. Fairly, Moss Point, Miss.
12 Rev. David Gray, Grantville, Ga.
13 Miss Irene L. Bagby, Indianapolis, Ind.
14 Mrs. A. M. Logan, Guthrie, O. T.
15 Mrs. E. L. Eatman, Roselle, N. J
16 Rev. J. P. Robinson, D D., Little Rock, Ark.
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3 Mr. D. G. Jacox, Norfolk, Va.
4 Rev. Jonas Henderson, New Iberia, La.
5 Rev. T. M. Allen, Ashland, Va.
6 Rev. L. J. S Bell, Pearlington, Miss.
7 Rev. W J. Hackett, Covington, Va.
8 Mr. W. J. Sing eton, Richmond, Va.
9 Squire Lacy, *Esq., West Point*, Va.
10 *Rev. James E. McDade, Pine Bluff*, Ark.
11 Rev. W. H. Willis, A.B., Newport News, Va.
12 Rev. William E. Carr, Danville, Va.
13 Rev. W. H. Jemagin, Winona, Miss.
14 Mr. C. C. Dogan, Norfolk, Va.
15 Rev. H. Cooper, Columbus, Ark.
16 Rev. M. P. Faulkner, Washington, Ark.
17 Dr. T A. Walker, Baton Rouge, La.
18 Rev. G. B. Howard, D.D., Petersburg, Va.
19 Prof. I. C. Norcrum, Portsmouth, Va.
20 Rev. R. N. Jones, Moss Point, Miss.

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2 Miss Sidney J. Davis, Keokuk, Iowa.
3 Miss Tossie P. F. Whiting, Richmond, Va.
4 Rev. E. J. Fisher, D.D., Nashville, Tenn.
5 Rev. S. A. Stripling, A.M.B.D., Newnan, Ga.
6 Rev. J. W Telfair, Wilmington, N. C
7 Rev. J. H. Griffin, Washington, D. C.
8 Prof. S. J. Williams, Palestine, Texas.
9 Rev. P. McFarland, Indianapolis, Ind.

CHAPTER CII

THE EDUCATIONAL WORK OF THE C. M. E. CHURCH

PROF. J. F. LANE, A. M., Jackson, Tenn.

The Colored Methodist Episcopal Church, although the youngest daughter of the Methodist family, has been actively engaged in the education of the youth of the race. The most prominent schools under the auspices are: Payne College of Augusta, Ga., Texas College of Tyler, Tex., Lane College of Jackson, Tenn., Homer Seminary of Homer, La., and Haygood Seminary of Washing, Ark.

Inasmuch as space will not permit us to speak at length of each of these worthy institutions, I shall make mention of the Lane College in particular, for it has many things in common with the other institutions, and is a good representative of the educational work or enterprises of the church. In doing this, however, let it be understood that each of the others deserves much more space than what can be had in a work of this kind. Suffice it to say that all of these institutions are doing a commendable work for the intellectual and moral uplift of the people.

This is one of the few institutions of learning for the education of the Negro where the industrial, literary and religious ideas of an education are blended. It was founded about eighteen years ago by the Tennessee Annual Conference of the Colored Methodist Episcopal Church, and was the first to be made a connectional school by that denomination. It is, perhaps, the most representative of the educational enterprises of that church. Bishop Isaac Lane, after whom and in whose honor the institution has been named, deserves all that has been said or can be said of him for his untiring effort, self-sacrifices and great generalship in bringing about such splendid results out of such meager means. It is to him that the institution

owes much for its existence and usefulness; for he not only organized it, but has in a large measure developed and fashioned it.

The school is situated in the western section of Tennessee, where the colored population of the State is the greatest and higher institutions of learning the fewest—in a railroad and manufacturing town, making the institution easily accessible to students of the three bordering States. The patronizing States in the order of their contribution to the student body are: Tennessee, Mississippi, Kentucky, Alabama, Missouri, and Arkansas, with an occasional matriculate from Illinois, Texas and Georgia.

There are seven buildings on a campus of about seven acres. These serve as administration hall, library, chapel, dormitories and a teacher's home.

CHAPTER CIII

WORK OF THE PROTESTANT EPISCOPAL CHURCH AMONG THE NEGROES

Rev. Beverly D. Tucker, D. D., Secretary of the Commission for Church Work Among Colored People.

The work of the Protestant Episcopal Church among the colored people of the Southern States has been done in connection with the regularly organized dioceses. It has been immediately under the charge of the several bishops and the missionary societies, and other agencies of the general church have simply furnished the means and aided in awakening the interest of the people in the moral and spiritual welfare of the Negro race. The work divides itself into two parts: First, that which is done in connection with the established parishes and which does not appear in the reports or statistics of the missionary society. When the Negro was a slave there were many of the clergy and laity who interested themselves in his religious training; churches and Sunday schools were found in many places, and in a large number of parishes there were regular communicants from the colored people. Such work is still being done in many places. There are Negro Sunday schools taught by the white members of the congregations and there are special services held for the colored people in quite a number of parishes. This work can not be tabulated; the ministers and lay people who are engaged in it look upon it as a part of the church work which belongs to them. It is, however, none the less valuable, and is especially helpful in that it signifies a friendship in the relationship of the two races, which, in the providence of God, are destined to live as citizens in the same country.

The Commission for Church Work Among Colored People was started by the General Convention of 1886, and has been reap-

pointed at each subsequent General Convention. It consists of five bishops, five presbyters and five laymen. Bishop Dudley of Kentucky was the first chairman of the commission and has held the office ever since, giving much of his time to the promotion of the work. He is now the only clerical member of the original commission still in service. The Hon. J. C. Bancroft Davis and Mr. Joseph Bryan are the two laymen who have been connected with the Board since its organization.

The Commission does not undertake to aid the work in the Northern or Western States, but confines its appropriations to the area occupied by the former slave States. There is a good work done in many Northern dioceses and in some part of the West, but it is either self-supporting or looks to the parish and diocese for aid.

The Board of Managers of the Domestic and Foreign Missionary Society grants to the Commission annually a certain block sum. The amount for the current year is $65,000. This is apportioned among the dioceses according to their needs. The distribution among the missionaries of each diocese is made by the bishop acting according to his own discretion. The dioceses aided by the Commission in this way are twenty-four in number, they are to be found in all the former slave States, including Delaware. The only diocese aided which lies outside of this territory is that of Springfield in Southern Illinois, where the Negro population is very large. The appropriations vary from $400 given to several dioceses where there are only one or two missions to $6,000 given to the diocese of South Carolina, where there are twenty-eight. The funds granted can be used only for the payment of the stipends of missionaries. Money for the building of churches, schools, rectories, etc., must be secured from other sources. St. Augustine's and St. Monica's leagues which have branches in many northern dioceses, make large contributions for buildings and endowments, and there are a number of regular congregational and individual subscribers and givers to the work in all its branches. In addition to its direct grants to the dioceses, the Commission aids the divinity schools, the three industrial schools and pays the stipends of six archdeacons. Without

entering into details as to statistics, it may be well to say that there are about nine thousand communicants, more than two hundred churches and chapels and more than a hundred clergy engaged in the work.

The larger institutions connected with the Commission are, King Theological Hall, Washington, D. C., of which Rev. W. V. Tunnell is warden. The Bishop Payne Divinity School of Petersburg, Va., of which the Rev. Oscar Bunting, D. D., is dean. Hoffman Hall, Nashville, Tenn., which provides a home under the influences of the church for students at Fiske University. St. Augustine Normal and Industrial School, Raleigh, N. C., of which the Rev. A. B. Hunter is principal; a well-equipped institution with more than 300 pupils. This school has a hospital and a training school for nurses and is doing most excellent work. St. Paul's Normal and Industrial School, Lawrenceville, Va., under the direction of Archdeacon Russell, is organized on the lines of Hampton, of which the principal is a graduate. It has between 300 and 400 students and gives industrial training in nearly all branches. St. Athanasius Parochial Normal and Industrial School of Brunswick, Ga., under the charge of the Rev. J. J. Perry, is outgrowing its name, parochial, and gives promise of taking a good place among the industrial schools of the South. St. Mark's Academic and Industrial School, Birmingham, Ala., which is doing good work. The Hospital of the Good Samaritan at Charlotte, N. C. The Hospital of the Good Physician at Columbia, S. C. Besides these, there are a number of parochial schools in different dioceses.

CHAPTER CIV

EDUCATION IN THE A. M. E. ZION CHURCH

PROF. S. G. ATKINS, A. M.

The A. M. E. Zion Church is historically and practically an educational church. It early recognized the need and importance of an educated ministry, and while in its early history and struggles it could not build and maintain great institutions of learning, it placed a high premium on an educated ministry. This is borne out by the character and ability of the men who became the early superintendents and bishops, most of them being not only of great piety, but sound learning as well.

In this matter of education and intelligence this connection has been true to its history. The motto of the church in the development of its educational enterprises has been, "Not how much, but how well." The effort has not been to multiply colleges, but especially to make the one college of the connection represent the highest efficiency in instruction and the highest ideal of college work and college organization. Livingstone College, therefore, has had a steady and ambitious growth in the effort to realize such an ideal, and, in the evolution of its College and Theological Departments, to send forth a product that would meet the demand wherever strong men and women are required, and that would pass current in all academic circles. The character of this product has been certified to by some of the foremost institutions of the country where "Livingstone" men have matriculated for professional or advanced courses.

Our educational system is made up, therefore, of Livingstone College as our chief seat of learning, and six other well-organized institutions of high-school and academic grade, preparatory to the chief institution.

The schools may be named in the following order:

1. Livingstone College, Salisbury, N. C.; Dr. H. C. Goler, President. 2. Atkinson College, Madisonville, Ky.; Prof. S. E. Duncan, A. B., Principal. 3. Greenville College, Greenville, Tenn; Bishop C. R. Harris, D. D., President. 4. Lomax-Hannon High School, Greenville, Ala.; Prof. S. B. Boyd, Principal. 5. Lancaster Normal and Industrial Institute, Lancaster, S. C.; Prof. M. D. Lee, Principal. . Clinton Institute, Rock Hill, S. C.; Prof. R. J. Crockett, A. M., Principal. 7. Zion Institute, Mobile, Ala.; Rev. R. A. Morrisey, A. M., Principal.

These institutions represent an aggregate property valuation of about $200,000, and the church puts into their support for all purposes about $40,000 annually.

Livingstone College enrolls nearly four hundred pupils, and the other institutions aggregate in their enrollment nearly fifteen hundred, showing that about two thousand young men and women are being propared by the Zion institutions every year for the work of the Christian minister and that of the Christian teacher. These institutions are a remarkable evidence of self-help on the part of the colored race, especially in viw of the fact that they have been built and are maintained by a Negro church, composed for the most part of members of the lately emancipated race.

The regular receipts of Livingstone College last year amounted to nearly thirty thousand dollars, and its constituency is probably more extensive than any other similar institution in the country. Already the graduates of Livingstone College are weilding a powerful and far-reaching influence on this large constituency. The personality and spirit of the late Dr. J. C. Price should be regarded as an important factor in the founding and development of this College.

The connection was not prepared for the untimely death of Dr. Price, her great young son, and the days of her mourning are not yet ended, but she has had occasion to be grateful to God for the man who was raised up to be his successor.

Our institutions, as judged by their results, are claiming more and more the support of the church. In Kentucky, Alabama, Tennessee and South Carolina.

CHAPTER CV.

THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH

Rev. W. F. McDowell, D. D., Corresponding Secretary, New York City.

The movement represented by this organization was projected in the year 1866 by such men as Bishop Matthew Simpson, the Rev. Drs. John McClintock and George R. Crooks and Mr. C. C. North, and was the one permanent educational outcome of the centennial movement of that year. The General Conference of 1868 made formal and legal provision for the Board, which made its first loans to students in 1873.

The aim of the organization is stated in the following words: "To diffuse more generally the blessings of education and Christianity throughout the United States and elsewhere, under the direction of the General Conference of the Methodist Episcopal Church."

The Board consists of twelve members, six of them being ministers and six laymen, all appointed by the General Conference. Two of the ministerial members are bishops. The work proposed in the charter of the Board of Education may be outlined as follows: (1) Collection and care of funds for the aid of students and institutions; for the purpose of securing a well-equipped force of men and women for the ministerial, evangelistic and educational work of the church. (2) To act as a general agency of the church. (a) In behalf of ministerial and general education. (b) For communication between teachers and those needing their services. (c) For collecting and publishing educational statistics. (d) For furnishing plans for educational buildings. (e) For giving counsel in regard to location and organization of new institutions of learning. (f) For promoting the work of auxiliary educational societies. (g) To

exercise general supervision over the educational work of the church and to carry into effect the decisions of the University Senate.

The Board has never done anythng in the way of aiding institutions, having up to this time had no funds at its disposal for this purpose, though such fund is imperatively needed for the aid of institutions both at home and abroad.

The sources of revenue of the Board are as follows: (1) Interest on permanent funds invested by the order of the General Conference. These permanent funds now amount to about $300,000. (2) The Sunday-school Children's Fund collected throughout the church on Children's Day, the second Sunday in June. (3) The repayment of loans made to students. This sum increases from year to year. (4) Bequests, special gifts, unconditional or on annuity; and donations for particular purposes.

The terms upon which loans are made are as follows: "The applicant must be a member of the Methodist Episcopal Church, and possess a well-established Christian character and such intellectual qualities and fondness for study as give promise of more than ordinary usefulness. He must be in actual attendance in some one of our Methodist schools. A few rare exceptions to this requirement are admitted in the case of professional students pursuing studies not usually taught in the schools of the church. He must have a recommendation from the quarterly conference of the church of which he is a member and from the faculty of the institution which he is attendng. He must be of sufficient age to understand thoroughly the nature of the obligations that he assumes, and must be advanced beyond elementary studies. He must have shown to the officers fo the church of which he is a member, and to the faculty of the institution he is attending, that he is disposed to practice self-denial, self-reliance and self-help. He must sign a note for each loan received. He must make special effort to pay the full amount of the loan as soon as practicable. He must keep the Board informed as to his place of residence until all the notes are paid. He must regard his obligation to the Board as sacred and as urgent as any other obligation which a man can assume. Notes bear interest

at four per cent." Interest does not begin until the student has been two years out of school.

It will be seen from this that the plan of aid avoids the pauperizing of the students by direct gifts and other evils incident to other forms of student aid; while at the same time the great church recognizes the fact that many of her children need a small amount of assistance granted on a self-respecting basis and on proper terms, and through this splendid fund proposes to furnish such assistance. How well the church has succeeded in this matter is partially shown in the fact that since 1873 the Board of Education has loaned more than a million dollars to about 12,000 students. More than 7,000 of these have gone into the ministry and more than 700 into missionary work. About 3,000 have become teachers; others have engaged in other forms of Christian work.

More than half the present members of certain Conferences have received aid through the Board of Education. This is notably true of some of the Southern Conferences. In one or two Conferences seventy-five per cent. of those who have a college education are beneficiaries, or were, of the Board of Education. This indicates how important a relation the Board sustains to the supply of an educated ministry. During the years since the Board began to grant aid it has loaned money to nearly 3,000 students in the Southern States, and to many who are now at work in the Southern States, though they obtained their education elsewhere.

The Board publishes an excellent quarterly called "The Christian Student."

The officers of the Board are: Bishop Edward G. Andrews, D. D. LL. D., president; Mr. Joseph S. Stout, treasurer; the Rev. William F. McDowell, corresponding secretary.

All communications should be addressed to the corresponding secretary at 150 Fifth avenue, New York.

Part II

Publication, Missionary and Other Agencies.

CHAPTER CVI

FINANCIAL STATEMENT OF THE WOMAN'S AUXILIARY TO THE NATIONAL BAPTIST CONVENTION AND AN APPEAL

Miss N. H. Burroughs, Corresponding Secretary, Louisville, Ky.

The following are the receipts and expenses for the year, with the auditor's signature attached:

RECEIPTS SUMMARY

Received from States		$2,022.41
Woman's Missionary Union		250.00
Home Mission Board National Baptist Convention		150.00
At the last Convention		368.00
		$2,790.41
Balance on hand at last meeting		412.30
Grand total		$3,202.71
Expenses		2,364.93
Balance on hand		$ 837.78

Days labored	365
Miles traveled	32,350
Addresses delivered	350
Organizations formed	156
Letters sent out	12,980
Letters received	8,723

LIABILITIES.

Whitehead and Hoag	$40.00
Franklin Printing Co.	15.00
Mayer and Ssclick	12.00
	$67.00

ASSETTS.

What to do and how to do it, 1,500 copies at 10 cts each	$150.00
Recitations and dialogues, 450 at 10 cts each	45.00
Missionary buttons, 2,800 at 10 cts each	280.00
Missionary buttons (gold rim), 250 at 25 cents each	62.50
Cuts	95.00
Tracts	18.00
	$650.50

Respectfully submitted.

Executive Board: Miss L. C. Crittendon, Chairman; Miss N. H. Burroughs, Corresponding Secretary.

An Appeal to the Christian White Women of the Southland

By Miss N. H. Burroughs

We wish to appeal to you in behalf of the thousands of mothers in this land who have suffered in silence the unchristian humiliation to which they have been subjected in the Southland since the introduction of the separate-coach law. Not so much for these mothers, for their days are numbered; but we do appeal for the young womanhood of the Southland for whom these mothers have lived and labored and trained for useful lives in this strenuous age. We are laboring to develop these

young women and transform them into brilliant gems of refinement and culture, but the tide is against us, and though we have struggled on trying to master the situation, still we see breakers ahead.

The separate-coach law in the Southland is not only a reflection upon our advancement, but a stigma upon us, and the better class of whites throughout the country consider it a stigma upon American civilization, and would join heartily in its removal. But the law exists, and we shall not attempt by force to break it—though it has operated seriously against the moral development of the race—a race that has never raised its arms except in defense of the laws of this land and the protection of its liberties.

The honor of black womanhood is at stake, and let those who will, cower before the crisis, but let us here, in this place, put ourselves on record as protectors and defenders of Christian womanhood, white or black.

In traveling through the Southland all Negro passengers are crowded indiscriminately into one coach—as the law ignores the fact that beneath the black skin is a soul as immortal, a pride as exalted, an intellect as keen, a longing as intense and aspirations as noble, as those which peep forth and manifest themselves in the proudest blue-eyed Anglo-Saxon man or woman.

To be ushered from clean homes, with an atmosphere saturated with pure ozone—where we do observe strict sanitary laws—to be huddled together in cars used as smokers in the States where separate-coach laws do not exist, and for colored passengers in the States in which the law does exist, is an insult which we have long endured.

Though we have suffered in silence for years, we cannot longer stand it. We now turn, like Daniel of old, open in our chambers the windows towards Jerusalem and appeal to the white Christian women of the Southland, not for seats in their coaches, not to help us repeal the separate-coach law, but to help us to secure that comfort, that protection, that decency in traveling commensurate with our intelligence, our morals and our conceptions of Christian decency, which principles are as dear to us as to them.

CHAPTER CVII

FINANCIAL DEPARTMENT OF THE AFRICAN METHODIST EPISCPAL ZION CHURCH

REV. J. S. CALDWELL, D.D., Financial Steward.

The A. M. E. Zion Church was organized in New York City about 1796 by James Varick, who afterwards became its first Bishop. It, like several other distinctively colored church organizations which were organized about the same time, applied itself to the task of making itself felt for good, and thus winning a place in the world among other God-sent agents for the uplift of humanity in general and the amelioration of downtrodden race in particular. During the first decade of the church's existence it had its reverses and trials. These, however, are peculiar to any new organization. Zion was aware of this fact, hence, instead of being discouraged and indifferent as to the mission of mercy on which God had sent her, went forward with redoubled energy.

The rapid spread which the organization made from its inception tells in unmistakable language the fact that the race among whom it was to largely operate had been waiting for just such a God-sent agent. Beginning with less than one dozen members, she has today about 536,000 members who worship at her shrine. She has churches and mission stations in almost every State and Territory in the Union, foreign mission stations at Cape Coast, Gold Coast, Libera, in Africa, in the Bahama and Philippine Islands, and also in the Dominion of Canada.

Our missionary department is well organized, and has in charge the missionary work at home and in foreign lands. Means were placed at the disposal of one of our bishops a few days ago, and he set sail for a visit to the foreign field to strengthen the work and extend the borders of the A. M. E. Zion Church by delivering the message of salvation to our less fortunate brethren. The church extension department is not old, but is already beginning to be a helpful medium to the church and race. It is located at Philadelphia, Pa. This department receives about $35,000 annually, which is expended, paid to the several departments in accordance with the regulations made by the General Conference.

CHAPTER CVIII

THE BOARD OF PUBLICATION AND SABBATH SCHOOL WORK OF THE PRESBYTERIAN CHURCH

REV. G. T. DILLARD, D.D., Synodical Sabbath-school Missionary

The Board of Publication and Sabbath-school Work of the Presbyterian Church of the United States of America is one of the largest and most influential agents of its kind for reaching and saving the people by the sacred page and Sabbath-school missionary. By this department of church work tons of literature printed in all languages are sent into all parts of the known world, accomplishing the redemption of thousands who otherwise might not have been saved. The Sabbath-school Missionary Department of the Board unites the sacred page with the living, consecrated missionary, and the two form a mighty moral, uplifting, saving power, the efficiency of whose labors and the large happy results of whose endeavor eternity alone will alone be able to estimate.

The board has in its employ more than one hundred Sabbath-school missionaries in the United States of America, twelve of whom are Negroes, the others being white persons. Eight or ten years ago the board commenced appointing Sunday-school missionaries of color to organize Sunday-schools and distribute Bibles and helpful literature generally among the people. The work and men grew in favor rapidly, so much so that the board appointed other missionaries whose field of labor was at that time confined to the Carolinas, Virginia and Georgia.

Two years ago our territory was enlarged so as to take in the Southern States, with an increased missionary force of from five to twelve missionaries. Five of these men are laboring in the States of Tennessee, Alabama and Mississippi, the others in Virginia, Carolinas and Georgia. In recent years more than a thousand schools have been established with a membership of 30,000 by the missionaries.

CHAPTER CXIX

NATIONAL BAPTIST PUBLISHING HOUSE

REV. R. H. BOYD, D. D., Corresponding Secretary, Nashville, Tenn.

The proposition and resolution to establish a Publication Society were adopted at Savannah last year. A board of managers was elected, of which the Rev. John H. Frank was made Chairman. This very important matter has been carefully considered by some of this Committee, and the Chairman of this Committee will make a special report at the proper time.

In 1894 at Montgomery, Ala., the question was again discussed, finding many obstacles in the way. Rev. R. H. Boyd of San Antonio, Texas, offered a set of resolutions setting forth that this publishing committee, board or concern should proceed at once to the publication of Sunday-school literature, consisting of the International Lessons in either newspaper, magazine or pamphlet form for the benefit of their own schools, which was adopted.

On the 15th of December, 1896, Rev. R. H. Boyd, Secretary and Manager, opened his office in Nashville, Tenn., and secured copies of the electrotype plates from the Sunday-school of the Southern Baptist Convention, and employed the Brandon Printing Company, the University printing press of Nashville, Tenn., to publish for him ten thousand copies of the Advanced Quarterly, ten thousand Intermediate Quarterlies, ten thousand Primary Quarterlies and two thousand copies of the Teachers' Monthly, thus launching the long-talked-of Negro Baptist Publishing Concern. At the next meeting of the National Baptist Convention in Boston, Mass., Secretary Boyd reported having sent out during the year 700,000 copies of the periodicals, together with song books, Bibles and other religious literature; gross receipts being something over $5,000. After all expenses of printing, office fixtures, etc., and help, giving $1,000 to missions and leaving cash

THE SPECIAL COMMITTEE ON WORK AMONG COLORED PEOPLE OF A. S. A.

OF THE INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION.

1 Mr. W. N. Hartshorn, Boston, Mass., Chairman Executive Committee.
2 Mr. John R. Pepper, Memphis, Tenn., Chairman.
3 Mr. Marion Lawrence, Toledo, Ohio, General Secretary.
4 Mr. W. S. Witham, Atlanta, Ga.
5 Mr. J. T. Buck, Jackson, Miss.
6 Mr. N. H. Broughton, Raleigh, N. C.
7 Mr. W. A. Eudaly, Cincinnati, Ohio.
8 Mr. Geo. W. Watts, Durham, N. C.

REPRESENTATIVES OF THE NEGRO RACE OFFICIALLY CONNECTED WITH THE INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION.

1 Rev. L. B. Maxwell, A.M., D D., Atlanta, Ga., Late International Field Worker for Colored People.
2 Prof. G. G. Marcus, Memphis, Tenn., Present Field Worker for Colored People.
3 Prof. I. Garland Penn., A.M., Atlanta, Ga., Member-at-Large, Executive Committee International Sunday-School Association Representing Colored People, U. S. A.
4 Dr. J. E. Shephard, Durham, N. C., Present Field Worker for Colored People.
5 Rev. E. R. Carter, D.D., Atlanta, Ga., Vice-President International Sunday-School Association Representing Colored People.

VIRGINIA SEMINARY (BAPTIST), LYNCHBURG, VA.—PROF. GREGORY W. HAYES, A. M., PRESIDENT.

ST. JAMES PROTESTANT EPISCOPAL CHURCH, BALTIMORE, MD.
REV. GEORGE W. BRAGG, RECTOR.

ST. LUKE'S PROTESTANT EPISCOPAL CHURCH, WASHINGTON, D. C.
REV. OWEN W. WALLER, D.D., RECTOR.

EBENEZER M. E. CHURCH, WASHINGTON, D. C.—REV. JOHN H. GRIFFIN, A. M., PASTOR.

PROGRAM COMMITTEE.

1 J. W. E. Bowen, Ph. D., D.D.
2 Prof. I. Garland Penn, M. A.
3 Rev. E. W. D. Isaac, D. D.
4 Rev. E. R. Carter, D. D.
5 Mr. W. A. Hunton.
6 Rev. William M. Alexander, D. D.
7 Bishop George W. Clinton, D. D.
8 Bishop R. S. Williams.
9 Bishop W. J. Gaines, D. D.
10 Rev. S. N. Vass, D. D

FIRST CONGREGATIONAL CHURCH, ATLANTA, GA., REV. H. H. PROCTOR, B. D., PASTOR.

CENTRAL BUILDING, WILEY UNIVERSITY (M. E., MARSHALL, TEX., PROF. M. W. DOGAN, PH. D., PRESIDENT.

CENTRAL BUILDING, ATLANTA BAPTIST C
ATLANTA, GA., REV. GEORGE W. SALES,
PRESIDENT.

REV. B. W. ARNETT, JR., A. M., MEMBER OF BOARD OF DIRECTORS, SEC'Y. ALLEN CHRISTIAN ENDEAVOR, SPRINGFIELD, ILL.

MADISON AVE. PRESBYTERIAN CHU
BALTIMORE, MD.

surplus on hand, besides stock, office fixtures, etc., of $98.00. In 1898 this Publishing Board was incorporated under the laws of the State of Tennessee with the full rights of a complete book concern and made its report to the annual session in September, 1898, at Kansas City, Mo.

In his report of 1901 at Cincinnati, Secretary Boyd reports as follows: Copies of periodicals published and sent out, 5,009,600; orders for supplies filled, 37,716; letters received and answered, 48,752; money received, $62,423.84. On page 69 of the journal of that year we find that the Publishing House was able to appropriate to missions $8,000 over and above all of its expenses for, or that it paid, its own running expenses, gave a dividend of $16,425.37. to the denomination.

In the sixth annual report of the Publishing Board we find that the Corresponding Secretary received and answered 64,955 letters, filled 43,051 orders for Sunday-school and other religious supplies, published and sent out in the Sunday-school department 5,509,000 copies of periodicals, besides their regular religious weekly newspaper.

The total receipts for the year was $74,407.64. The Board reports this year a clear dividend to the denomination of $23,655.69.

It employes a musical editor, who writes and publishes its own song books for the use of both churches and Sunday-schools. It carries on its pay roll about 130 employees. As the record will show, besides its missionary operation, it has handled and paid out in its business department in the last six years $242,250.95 and has sent out besides all grades of religious books, and outside of furnishing the denomination with the regular weekly paper with a large circulation, it has circulated in the Sunday-school department alone 15,406,150 copies of its Sunday-school magazines.

CHAPTER CX

THE BIBLE AND THE PEOPLE

REV. WILLIAM INGRAHAM HAVEN, D.D., Corresponding Secretary, American Bible Society, New York City

I stand before you this morning as the representative of a Society which is the servant of all great denominations of Christians in this Republic. It stands for all the people, and I am to speak a word for a book which is peculiarly and distinctively a people's book.

The Bible is itself the product of a people.

I do not wish to be misunderstood. I believe in the Bible as a divine book; a revelation from God to our race that would otherwise stagger in darkness, though divine, it is, however, wrought out through a people. It is not the result of the Spirit of God breathing simply upon an individual mind here and there, though "holy men spoke as they were moved," but these holy men were men of the people; men who understood the longings and aspirations and hopes of a people, and they were the mouthpieces, not only of God, but of the people upon whom the Spirit of God had been moving.

The best versions of the Bible are peculiarly a people's book.

Some of the versions of the Scriptures were the work largely of individual minds, and this accounts for many peculiarities in them, but our English version, for instance, which has had a popular hold upon great masses of men, such as has been possessed by no other book, is not the product of a single mind, but is really the product of a people. Its history is the history of a struggle of a nation towards light and consciousness of personality and liberty of power.

When you go over such names as Wycliffe, and Tyndale, and Cranmer, you mention names that are very vitally related to English history, and the story of the Geneva and Bishops and King James Bibles are stories that are filled with the romance of the progress of

the English people, so that the Bible that you hold in your hands is not only, in its original inspiration, a people's book, but in the very form in which you possess it, a living product of a great popular evolution or development.

The Bible is a vitalizing force in the life of a people.

There has just been buried, with great pomp and ceremony on a lonely mountain in Africa, a forceful personality who has been called "An empire builder." Let me say to you, my friends, that Cecil Rhodes, with all his wealth and power, his dreams of conquest, his lofty ambitions, not for himself alone, but for a mighty people, and his unique personality, is not for a moment to be compared, as the founder and creator of empires, with this little book, the Bible, which has gone out among new peoples and in strange lands and had to do with their creation into great nations. Let us take, for instance, our own nation, mightier than any people of which this African-Englishman dreamed. Our nation was founded on the Bible; pilgrims and Puritans who came to the New England shores with them, as their one essential book of doctrine, of state craft and of personal hope and inspiration, the Bible.

A speaker at the great Home Missionary meeting recently held in connection with the Presbyterian General Assembly in New York, said that the great task of the early years was to accompany the frontiersman with the Bible and the influences of a Christian civilization, and Mr. Roosevelt has given us a picture of this frontiersman going out, with his axe in his hands, over the Alleghenies to establish his primitive home, and he pictures him as a man of intense nature feeding the hidden fires of his soul often upon the word of God.

Who knows what are the possibilities of your race with an open Bible cherished in every home?

I have very little sympathy those who like to speak of one race as superior and another as inferior. I prefer to give myself to a study of the possibilities of every race when touched and molded by the highest principles.

As I look into your faces this morning and think of the multitudes which you represent, I wonder what is ahead of you, I realize that you have come in contact with the Scriptures at the beginning, very much as the Anglo-Saxon people did. It was to them at first, not a volume to

be read, for they were not a reading people, but a series of songs sung upon the highways of old England, and thus wrought into the fibre of these early days, even as the plantation melodies, which have in many of them the message of hope of the Old Testament and the New, were sung into the hearts of your people. If now your people shall become a reading people and shall treasure this volume as the one book of the ages, if it shall become a prized and blessed treasure on every plantation, and in every hidden cabin, and in all the growing homes of the Southland and the Northland, who can tell what is before your people?

You have already given us a Douglas; a Tanner among you has dreamed dreams upon canvas that would even put to shame his namesake. Your orators have won laurels in our leading universities. Everyone knows of the heroism of the Twenty-fifth Regiment. Why should any race boast as it compares itself with your leaders? How vain is boasting.

I stood not many months ago at the foot of the lofty campanile that for a thousand years had marked the centre of the pride and greatness of the Venetian Republic. It has fallen and crumbled into dust and the people have passed from their position of power.

Nations that were uncounted when it was builded have looked with disdain upon the ruins of this haughty people. So may it be again, who knows? Let there be no boasting, then, but a reverent turning to the call of inspiration to a high and elevated life, trusting the issue with the Almighty.

But my message to you this morning is not a message of the development of a race definite and separate from its fellows. I spoke to you, not as a peculiar people, but as an essential factor in the development of this great nation, and if you are to do your part therein, you and we will need to think deeply upon the truths of this imperial book.

There is one word emphasized upon the memorial of Robert Shaw, of Massachusetts, which is a characteristic word of this book, that should be ever uppermost in our minds, and that word is "together." With this word and the Bible, from which it comes, as the watchword of life, who can tell what is before us as a people?

CHAPTER CXI

THE ORIGIN, GROWTH AND WORK OF THE AFRICAN METHODIST EPISCOPAL ZION PUBLICATION HOUSE

REV. JAMES M. HILL, D. D., Charlotte, N. C.

The origin, growth and work of the African Methodist Episcopal Zion Publication House, which was first called the A. M. E. Zion Book Concern. This concern was first established on Bleecher Street, in New York City. The first business manager was the late Rev. Jacob Thomas, D. D., who published and supplied the church with literature of various kinds. He was ably assisted by Bishop Alexander Walters, A. M., D. D., at the General Conference of 1892, which met in Pittsburg, Pa. The late Bishop John Holliday was elected General Business Manager of the Department, which position he held until the General Conference of 1896. During the interval of the General Conference of 1892 to the General Conference of 1896, the two boards of bishops while in counsel at Charlotte, N. C., seeing that the South was the most inviting field of Zion to locate the Publishing House, appointed a committee, with Bishop Thomas H. Lomax, D. F., chairman, to purchase a building on a prominent street in the city of Charlotte, a site for a printing house. The bishop and his committee proceeded at once to look for a place.

This house has a general business manager, a general board of managers, a local board to assist the general manager, editor for the church organ, The Star of Zion; editor of the Sunday-school literature, and an editor for the A. M. E. Zion Quarterly Review.

At the general Conference held in Washington, D. C., Rev. James M. Hill, D. D., was elected general business manager. The house has been remodeled in first-class artistic style, the machinery arranged, the building refitted for large and more efficient work, the offices for manager, editor of Star, editor of Sunday-school literature, editor of Quarterly Review, foreman and clerks' offices have been artistically

repaired. The book room on first floor has been nicely arranged, walls plastered, ceiling painted, supplied with light, gas and desks, with nice, oak-finished, steel-rail counter, glass doors and adjustable shelving.

We publish and send out The Star of Zion to about 5,000 annual subscribers, Rev. John W. Smith, D. D., editor. We publish and send out our own Sunday-school literature to about 4,000 Sunday-schools. The literature published and sent out from the Publication House each quarter consists of Teachers' Journals, Scholars' Senior Quarterly, Scholars' Intermediate Junior Quarterly, Picture Lesson Cards for our little people, Historical Catechism and Commandment Cards, Rev. Robert B. Bruce, D.D., editor. We publish and send out the A. M. E. Zion Quarterly Review to about 1,000 subscribers; Prof. John C. Dancey, editor.

CHAPTER CXII

THE AMERICAN BAPTIST HOME MISSION SOCIETY AND ITS WORK AMONG NEGROES

REV. E. R. CARTER, D. D., Atlanta, Ga.

Nearly a half a century has gone by since the beginning of the Civil War, since the firing of the first gun at Fort Sumter, since the Negro was declared free. Freedom, the beginning of a new era for the black man, brought him many new relations and responsibilities; new relations and responsibilities which took other nations with every facility of education to aid them a thousand years to only peartially perform the duties laid on the Negro's shoulders without his having the slightest preparation for the same. Here stood four millions of newly emancipated people, having between the past and the future, which was dark and dense. There was no blazed path through the almost impenetrable forests of new issues, duties and responsibilities; there were no footsteps of a like conditioned people to give the slightest inkling of the most direct way to success in this journey. They were met at every turn with darkness and fearful forebodings. The whole race was face to face with circumstances, with nothing in their experience to lead them out.

The coming of this society at this time to aid the Negro was an inestimable blessing. It was so because such like relations between two races were never before experienced in all the history of the world. Here is the Negro suddenly enfranchised, suddenly given all the immunities and privileges of a citizen, and that in the very section of the country where he had been only considered as mere chattel, suddenly lifted from servitude to leadershhhip in State. Master and slave met in legislature and Congress hall. How strange is transformation! How can the master adjust himself to these new relations? And with the former fear of the slave, how can he enjoy them? Two

men now meet on the same plane: one ignorant and the other learned and cultured.

In the white man there arose a suppressed and yet powerful antagonism, a stern and repugnant feeling to reject and refuse to recognize the Negro's new relations as law-maker and citizen. Not because the master did not believe in justice and truth, not because he was unwilling to accord to his fellow-citizen the rights and privileges which had just been given him by emancipation and the reconstruction; but because he could not see how he could receive these things from a man who just a few days ago was his bondsman. I sympathize with the white man and pray for the Negro.

Let us see what the A. B. H. S. has done for the Negro and its influence upon other like societies working in other denominations. At the emancipation there were four millions of Negroes freed. The ratio in the Baptist being the larger in the race, gave the A. B. H. S. the larger portion of the Negroes to work among: more than any other denomination then at work among them. Because of this fact, the society had a larger scope for usefulness and a much broader field for doing the greatest good to the greatest number. Her points of operation were stationed in the largest States in the Union, and especially those which were most productive of Baptists.

The effect and power alone that institutions exert in the cities and towns upon those who look there, creates an air of refinement and elevation. No one can tell how far-reaching the influence of such a grand show the buildings make at Spellman Seminary, and the magnificent picturesque display in architecture in the entire outlay, in Virginia Union Seminary, Atlanta Baptist College, Benedict College, Walker Baptist Institute, Bishop College, Americus Institute, Roger Williams University, Shaw, State University, and numerous secondary schools which circle around these like the mighty stellary around the queen of night.

The American Baptist Home Mission Society has spent more than $3,000,000 for the Negro: enough, if placed perpendicular each dollar end to end, would reach so far that even with the aid of the telescope the eye would be unable to see the end; or, if laid horizontally in one line would extend nearly seven miles.

If we are to consider what the society has done for the individual, we have only to consider the many able, erudite and indefatigable men and women who have been trained in the schools, such as: E. C. Morris, D. D., E. W. D. Isaacs, D. D., Pegues, D. D., N. S. Vass, D. D., the eloquent Hayes, William E. Holmes, A. M., the noted evangelist, Chas. T. Walker, D. D.; the scholarly and classical J. W. Gilbert, professor of languages, Haynes Institute; Bishop Holsey, D. D., David Abner, D. D., E. K. Love, D. D., J. E. Jones, J. W. Simmons, C. H. Lyons, Nora Gordon, Emma De Lany, Clara Howard, S. Willie Layten, Mrs. Julia Mason Layten, Miss Nannie E. Burroughs, Drs. W. H. Phillips, C. S. P. Taliferro, Mrs. William Scott, Mrs. Virginia E. Broughton; in the political field, the registrar of the treasury, J. W. Lyons; and if history is correct, we can lay claim to the only Booker T. Washington, for at one time he attended Wayland Seminary. There are a host of others which we cannot mention here.

In its scheme of education it has held constantly before it lofty ideals, insisting that there should be presented to the Negro the greatest opportunities for the highest and broadest culture, claiming for them as men and women the right to such an education as would secure to them not only skilled and trained handiwork in trades and industries, but also the development of character and the unfolding of their highest nature and noblest powers. Seeking to develop in the Negro whatever talent he may possess and putting into his hand the key that would open to him the avenues of usefulness, both in the professions and the industrial life.

CHAPTER CXIII

LOTT CAREY BAPTIST HOME AND FOREIGN MISSION CONVENTION

Rev. Wm. M. Alexander, D.D., Baltimore, Md.

Lott Carey Baptist and Foreign Mission Convention was organized in Shiloh Baptist Church, Washington, D. C., 1897. Rev. J. A. Taylor, D. D., pastor of Shiloh Baptist Church cordially welcomed delegates and his good people entertained them. This was the preliminary organization, formed December 16, 1897, at which meeting Rev. J. A. Whitted, D. D., presided. The Convention was subsequently confirmed September 8 and 9 1898, by large delegations from North Carolina, Virginia, District of Columbia, Maryland, Pennsylvania, New Jersey, New York and the New England States. This meeting was held at Mount Carmel Baptist Church. The pastor, Rev. W. P. Gibbons, royally entertained the Convention.

The annual meeting of 1899 was held in Baltimore, Md., at the First Baptist Church, Rev. J. C. Allen, pastor. Ten other churches assisted Rev. Allen and his people to entertain the Convention.

The annual meeting of 1900 was held at Alexandria, Va., with the Shiloh Baptist Church, August 29-31, 1900, Rev. H. H. Warring, D. D., pastor. The other pastors and churches of the city were in hearty sympathy with the Convention and the delegates were entertained according to Virginia hospitality.

In 1901, the annual session was held in Philadelphia, Pa., with the Holy Trinity Baptist Church, Rev. G. L. P. Taliferro, D.D., pastor. The delegates were cordially received by the Baptist brotherhood of the city of "brotherly love," and highly entertained.

The annual meeting of 1902 was held in Washington, D. C., September 10-13, with the Liberty Baptist Church, Rev. I. Toliver, pastor. At this meeting were more delegates and more determination expressed

to do the work for which the organization stands than at any previous meetings. The Convention has four missionaries at work in Africa: Rev. J. O. Hayes in Libera, Rev. Jno. Tule in South Africa, and Rev. C. C. Boone and wife in the Congo Free States. Rev. W. M. Alexander, D.D., of Baltimore, Md., its corresponding secretary, and Rev. J. M. Armstead, D.D., its treasurer, were also re-elected at the Washington meeting of the Convention, 1902

Lott Carey was born in Charles City, Va., 1780. He was baptised in 1807 and united with the First Baptist Church of Richmond, Va. In 1815 he became interested in the idea of giving the word of God to Africa, and took active part in the formation of a missionary society inRichmond, Va.

January 23, 1821, Carey sailed for Africa and arrived at Cape Town, South Africa, after a voyage of forty days..

The policy of the Lott Carey Convention is co-operation with the white Baptists of the North and South and all other regular Baptist organizations. The leaders and constituency have endured criticism and great persecutions for their faith in the system of co-operation, but they were fully determined when they organized the Convention and made co-operation its foundation that they were in accord with the Bible and Baptsist principles, and now that the organization has outlived the fear of opposition and persecution, and encouraged by victories, they are more determined to press forward.

The Home Department was added to the Convention at its annual meeting in Washington, D. C., 1902.

The Work of the Woman's Auxiliary of the Lott Carey Home and Foreign Missionary Convention of the United States.

Miss Addie L. Hall, Corresponding Secretary, Murfreesboro, N. C.

The Woman's Auxiliary is the woman's department of the Lott Carey Convention, an organization of Baptists for the spread of the gospel both at home and abroad.

About six years ago considerable dissatisfaction arose in Baptist

circles concerning the ill management of our foreign mission work, and a demand was made for improvement. Having failed to secure satisfactory promises of amendment in this regard, a new foreign mission came into existence, which developed into what is now known as "the Lott Carey Home and Foreign Mission Convention of the United States." In this new organization are to be found many of our grandest and ablest men and women. The recent session held at the Liberty Street Baptist Church, Rev. I. Toliver, pastor, surpassed all previous meetings both in point of representation and in the amount of contributions.

The Christian women of the churches belonging to this body recognized it to be their duty to help in this great work, and to carry out this purpose the woman's auxiliary was formed. The work, so far, has been largely preparatory, to giving general information concerning missions and organizing local circles among our women for mission purposes.

However, from a financial point of view, the success of the work is also apparent. During the previous year, it being our first year, our total receipts amounted to less than one hundred and fifty dollars; while for the year which closed September 12, 1902, we raised nearly $500. The recent session held in Washington was largely attended and full of enthusiam; and steps were taken to push the work with vigor. The following officers were elected: President, Mrs. I. Tolliver, Washington, D. C.; Recording Secretary, Mrs. M. Belle Scott, Lynchburg, Va., Treasrer, Mrs. L. B. Dellinger Greensboro, N. C.; Corresponding Secretary, Miss Addie L. Hall, Murfreesboro, N. C.; Lecturer and Organizer, Mrs. W. L. Hubbard, Williamsport, Pa.

Mrs. Hubbard, our lecturer is eminently fitted for her work. She is a woman of high moral worth, and easy and graceful speaker. It is the purpose of the management to push with tireless energy the work, and enlist our women far and wide in this great movement to evangelize Africa and to spread the influence of the Redeemer's Kingdom to earth's remotest bounds.

CHAPTER CXIV

THE WORK OF SOUTHERN PRESBYTERIAN FOR THE NEGRO

REV. D. CLAY LILLY, D.D., Secretary Colored Evangelization.

When the Presbyterians in the Confederate States withdrew from the "General Assembly of the Christian Church in the United States of America," they organized the "General Assembly of the Presbyterian Church in the United States," and this organization is popularly designated as the Southern Presbyterian Church.

This young church viewed the colored population as a great field of work. It coveted "free and unimpeded access to the slave population," "we cannot afford to give up thse millions of souls and consign them so far as our efforts are concerned to hopeless perdition." Accordingly it resolved in this first meeting, "that the great field of missionary operations among our colored population falls more immediately under the care of the Committee on Domestic Missions and that Committee be urged to co-operate with the Committee in securing pastors and missionaries for this field." In that same meeting a committee consisting of Dr. James A. Lyon, Dr Charles Colcock Jones and Dr. Theodrick Pryor was appointed to prepare a "pastorial letter" on the regular religious instruction of the colored people

The first step was taken at once when the Assembly appointed Rev. C. A. Stillman, D. D., Rev. J. O. Steadman, D. D., and Ruling Elder B. M. Estis a committee to propose a plan for organization, management and support of such a school. This report was adopted and the school known for years as the Tuscaloosa Institute and now called "The Stillman Institute" in honor of its founder, was set on foot. It was opened in 1876 in Tuscaloosa, Ala. The Southern Presbyterian Church spends annually about $12,000.00 for its work of Colored Evangelization.

CHAPTER CXV.

THE BOOK CONCERN OF THE AFRICAN METHODIST EPISCOPAL CHURCH

REV. J. H. COLLET, D.D, Publishing Agent, Philadelphia, Pa.

One of the most important departments of the great A. M. E. Church is "The Book Concern." It is sometimes called "The Publication Department" because it is supposed to issue all or the most of the literature of the Church. But the name by which it was incorporated and is legally known as is, "The Book Concern of the A. M. E. Church."

In the begining it published merely the minutes of the few conferences then composing the denomination and the proceedings of the then, small General Conferences. In latter years is has issued many larger and more pretentious publications.

Another of its larger publications is "The Quarterly Review," a magazine of recognized ability and great influence.

In this report to the General Conference of 1900 at Columbus, O., Rev. T. W. Henderson then the manager, gave the following valuation of the property:

Recorder and Review	$ 25,000.00
Building and Grounds	17,500.00
Steam and Power Plant	1,800.00
Presses, Folders, Stitchers, etc	4,240.00
Type, Plates and Fixtures	6,000.00
Stock on hand, etc	6,400.00
Paper, Ink, etc	500.00
Total	$ 61,440.00

This valuation does not include the amounts due for merchandise, printing and subscriptions to the Recorder and Review, which would be $5,659.24 more. This added to the actual valuation would make the amount $67, 099.24. The liabilities then were $11,263.60. Assets over liabilities $55,835.64.

In 1876 Rev. H. M. Turner was elected General Book Manager. In 1880 Rev. Theodore Gould became General Business Manager. The total receipts under him were $14,046.85. 1884 Rev. J. C. Embry was elected business manager. He occupied the office for twelve years and among many other things, gave the church the splendid new building the concern now occupies.

In 1896 Rev. T. W. Henderson was elected to the management of the Concern. His report shows a business done of $53,642.49 not including loans, appropriations and Allen Day collection. In 1900, Rev. R. H. W. Leake was elected business manager. He served but a short while.

On the retirement of Dr. Leake, Bishop Derrick, Dr. J. B. Stanaberry and Dr. Collett conducted the business jointly for two and one-half months. The receipts were $2,394.45. On January 14, 1902, Dr. Collett was elected by the Board to the Management of the Concern. From January to June 30th the receipts were $5,067.79. The Christian Recorder which is now the main source of revenue for the Concern, first made its appearance under its present name in the year 1852. It had before this been known as the Christian Herald and Rev. A. R. Green was its editor. Rev. M. M. Clark became the first editor of the Recorder. The following eminent churchmen have succeeded him as editors; Rev James Lynch, Rev. B. T. Tanner, Rev. Lee, Rev. H. T. Johnson.. The Quarterly Review is one of the late publications of the Concern. It made its first appearance in 1884 and has had as editors Rev. B. T. Tanner, D.D., Rev. L. J. Coppin, D.D., and Prof. H. T. Kealing, A. M., its present head.

CHAPTER CXVI

VARICK CHRISTIAN ENDEAVOR UNION A. M. E. ZION CHURCH

Rev. JESSE B. COLBERT, A.M., D.D., President.

We have nearly eight hundred societies, and about 20,000 members. We publish our own literature, such as topic and pledge cards, by-laws and constitutions, regulate and control the manufacture of our V. C. E. pins and badges, buttons, etc. The organization of these societies goes steadily on in connection with the churches.

We maintain and develop our societies in harmony with the United Society of Christian Endeavor from whom we have received much substantial aid and encouragement. Bishop Alexander Walters, D.D., is our official representative on the Board of Trustees of the United Society of Christian Endeavor.

The Varick Christian Endeavor Society Union is controlled and managed by a Board of Control, consisting of nine members together with the Board of Bishops of our church. The executive officer of the societies is the president elected by the General Conference quadrennially, who is required to make semi-annual reports to the Board. The Christian Endeavor Society is the official young people's society of the A. M. E. Zion Church, having been adopted by its General Conference in 1896. Dr. Jesse B. Colbert the present incumbent, is now serving his second term as president of the Varick Christian Endeavor Union.

CHAPTER CXVII

OTHER DENOMINATIONS AND AGENCIES IN THE CONGRESS

By I. GARLAND PENN

The attempt was made and successfully so to have all denominations and agencies working among the Negroes fully represented at the Congress. It was not a matter as to the smallness of the body, but the desire was that this Congress should be a complete setting forth of the equipment at hand for the Negroes' religious, moral and educational growth. It is therefore of value to the student of race progress to have some facts given in this volume from denominations and agencies not hitherto generally known among us. To this extent the volume will be of the greatest service to all who wish the facts about the forces at work for the elevation of the Negro. There is no need for the writer to comment upon the denominations and agencies represented in this chapter. Those who have prepared the articles are thoroughly conversant with the work they represent, having been in touch with it from the very beginning.

THE WORK OF THE CHURCH OF CHRIST (CHRISTIAN CHURCH) AMONG THE NEGROES OF THE SOUTH

Rev. C. C. SMITH, D.D., Corresponding Secretary, Cincinnati, Ohio

As early as the year 1873 negotiations were entered into by the Corresponding Secretary of the American Christian Missionary Convention, looking toward the establishment of a school for the education of negroes. This school was afterwards known as the Southern Christian Institute.

In 1873 a Bible School was opened in Louisville, Kentucky, and this school was successfully conducted for four years.

In 1881, a school was opened in Hemingway, Mississippi, but this work was discontinued after a few months.

In 1882 the present site of the Southern Christian Institute, the 800 acres of land and the old 'mansion house,' known as the Cook plantation, near Edwards, Mississippi, was purchased and from that time until the present educational work has been carried on at this place.

At the National Convention of the Church of Christ, held at Des Moines, Iowa, 1890, the Board of Negro Education and Evangelization was organized. In 1891, C. C. Smith was chosen corresponding secretary of this Board and still holds this office. In the fall of 1897 the Board of Negro Education and Evangelization, and the American Christian Missionary Society, were united for the raising of funds for the maintenance of the work of both. This union was dissolved in the fall of 1890 and the work of the Board of Negro Education and Evangelization assumed by the Christian Woman's Board of Missions, and under this management it still continues.

FOUNDING OF THE AFRO-AMERICAN PRESBYTERIAN CHURCH

President E. W. WILLIAMS, Secretary Home Missions, Afro-American Presbyterian Church.

The Colored Presbyterian brethren under the leadership of the Rev. E. W. Williams of Abbeville, South Carolina, began to take definite action along the line of separate Church organization, during the period vocering 1892-1897.

A number of churches were organized and two new Presbyteries formed, namely: the Presbytery of Abbeville and the Presbytery of Chester. The Rev. E. W. Williams was sent as a corresponding delegate to the Southern General Assembly which met at Charlotte, North Carolina, in 1897.

In November, 1897, a convention was held in the first Presbyterian church of Birmingham, Ala., for the purpose of organizing the separate colored Presbyterian church.

In May 1898, he returned to the South and went directly to New Orleans where the convention met pursuant to adjournment, and on May

19, 1898, the Afro-American Presbyterian church had its birth and the Rev. E. W. Williams was elected its first moderator.

The first regular meeting of the Afro-American Presbyterian Synod took place at Chester, South Carolina in January, 1899. The second regular meeting was held at Abbeville, S. C., November 16, 1899. The third regular meeting was held at Dillon, S. C., in November, 1900. The fourth regular meeting was held at Abbeville, in November, 1901. There are six Presbyteries and about three thousand communicant members.

A BRIEF HISTORY OF THE A. U. M. P. CHURCH

By Rev. JAMES E. SARJEANT, President, Wilmington, Del.

In the old Asbury M. E. Church, corner Third and Walnut streets in the year of our Lord, one thousand, eight hundred and five, there worshipped one Peter Spencer with a host of other colored folks, this being the only church in the city of Washington at that time wherein Colored people could worship. The colored people who worshipped in this church soon found that the facilities for worshipped God according to the dictates of their own consciences were somewhat circumscribed.

The following brethren, Father Spencer, William Anderson, Daniel Bailey, Isaac Parker and Ferby Chippey, with fifteen families, after a special meeting between them and the preacher of the M. E. Church for the purpose of deciding whether they would stay under the government, having decided in the negative. They at once withdrew and, purchasing the property on the west side of French street, between Eighth and Ninth, which property was paid for that year. Pursuant to special notice, the African Union Church and the first Colored Methodist Protestant Church met in general convention on the afternoon of the 25th day of November, at 3 o'clock, in St. Thomas' Church, Baltimore, Md., and after a protracted session of several days, the convention adopted a platform to unite the two branches of Zion into one church, to be known and distinguished by the name of the African Union Methodist Protestant Church of the United States of America and elsewhere.

THE WORK OF THE UNITED PRESBYTERIAN CHURCH AMONG THE FREEDMEN

PRESIDENT R. W. MCGRANAHAM, D. D., Knoxville College, Knoxville, Tenn.

The United Presbyterian Church is numbered among the smaller denominations, having a membership of 130,000. This membership is almost entirely in the North, one Presbytery alone being south of the Ohio river. But though small, it has done a work among the colored people of which no church need be ashamed.

The fields first entered upon were Nashville, Memphis, Vicksburg, Natchez, Knoxville and a few other points.

At Nashville the work was continued until 1874. It was at this point that interest in the denominational work was concentrated The mission was opened in September, 1863. The first missionary in this field was Rev. Joseph G. McKee, a young man who had just graduated from Allegheny Theological Seminary and had intended entering the foreign field, but gave it up to inaugurate the work among the freedmen. His own feelings found expression in a poem which he penned shortly after he began his work, one stanza of which was as follows:

"Tell me not of Burmah's heathen,
Far away o'er ocean's foam;
Teach them, teach them, who can reach them;
We have heathen nearer home,
God's own poor."

The Knoxville College plant consists of forty-eight acres, on which are planted nine buildings. The value of the property is $110,000. It is located in one of the healthiest portions of the country, and the buildings stand on a hill just outside the city limits, made historic by being the camping ground of the army of Longstreet during the siege of Knoxville.

Knoxville College includes in its departments a full theological course, collegiate courses leading to the usual degrees, a normal department, a training school department and a well-equipped industrial department. The industries in which instructions are given

are agriculture, mechanics, carpentering, electrical work, printing, brick-making, sewing, cooking, baking with some work in other lines. Through these departments students are enabled to earn a part of their expenses while in school. Those who remain during the summer to work in the industrial department and who also do such work as they can do during the school year, are enabled to make all their expenses.

In the twenty-seven years of the history of the institution there have been fifty-four collegiate graduates and 193 graduates in the normal department.

The other schools under the control of the church number fifteen. Of these Virginia has three, the Norfolk Mission College, the Chase City Thyne Institute and the Blue Stone Academy; North Carolina has two, the Henderson Normal and Industrial College and the Laeksville Mission School; Tennessee has four, Bristol Normal Institute, Athens Academy, Cleveland Academy and Riceville Mission; Alabama has six, located at Miller's Ferry, Prairie, Camden, Canton Bend, Midway and Kimbrough, all in Wilcox county. Special features of the work are that in each place the school and church are united, the policy being that, to accomplish the most, education must be wedded to religion.

All the schools and missions are supported by the missionary contributions of the church in the North. At the same time the people are encouraged in every way possible to help themselves, and much is being done along these lines. The Board of Missions of the church is located at Pittsburg, Pa. The corresponding secretary of this Board is Rev. J. W. Witherspoon, D. D., of Allegheny, Pa., who has been identified with the work since its beginning, and he has proved himself a most noble and unselfish friend of the work.

THE NEGRO PRIMITIVE BAPTIST CHURCH IN AMERICA: ITS WORK AND PROGRESS.

REV. C. F. SAMS, D. D.

The Primitive Baptists claim to have descended from the apostles. It is true that the line of descent can not always be

traced, like a river, that now and then in its course is lost under the surface of the ground, and then make its appearance again, the Primitive Baptists claim that from the days of the apostles until the present time they have not been wanting for proof to back this assertion; they have been collected into churches and known under different names, who is now living would be universally recognized as "Primitive Baptists."

From Sams' Primitive Baptist statistics, issued annuallly, we gather the following facts concerning Negro Primitive Baptists in America: Churches, 10,000; ordained ministers, 11,022; deacons, 22,008; parsonages 3,028; local preachers, 14,000; members, 755,116; baptisms (during 1901), 16,108; value of church and parsonage property, $4,000,000; money contributed for all purposes (1901), $329,500; district associations, 280; ministers and deacons' unions, 191; schools, 5,010; superintendents, 5,010; teachers, 8,211; scholars, 119,850; spent for Sunday School supplies (1901), $3,192; young people's bands, 28; members, 600.

THE COLORED MEN'S DEPARTMENT OF THE Y. M. C. A.

W. A. HUNTON, International General Secretary

The work of the Young Men's Christian Association of North America is conducted under eight departments, in order to meet most effectively the varied conditions of different classes of young men. These eight departments are as follows: First, city and town associations; second, student department; third, railroad department; fourth, army and navy department; fifth, colored men's departmens; sixth, Indian; seventh, boys' work, and eighth, foreign work department. The 285,000 members of the 1,575 associations of the seven home departments constitute our American international brotherhood; and all of these departments are under the supervision of one international committee, whose headquarters are in New York city.

The few associations organized by colored men soon after emancipation had but a short and feeble existence. During the sessions

of the International Convention of Young Men's Christian Associations at Richmond, Va., in 1875 the pastors of the colored churches of that city petitioned the convention in the interest of the extension of the work to the young men of their race.

For many years, while the recently emancipated race was yet in its infancy, the progress of the association work was slow. Yet it was substantial under the patient supervision of Mr. Henry E. Brown, Secretary of the International Committee; a good foundation was laid among the young men in this educatioanl institution. The first city association with a general secretary was organized in Norfolk, Va., in 1888.

The present status of the colored men's department is most encouraging and full of promise. Two secretaries of the International Committee are now giving their entire time to the promotion of this department—this writer since 1891, and Mr. J. E. Moorland since 1898.

There are 101 associations, with an aggregate membership of nearly 7,000 colored young men. Sixty-seven of these associations are in educational institutions and thirty-four in cities.

ALLEN CHRISTIAN ENDEAVOR, A. M. E. CHURCH

REV. B. W. ARNETT, A. M., Springfield, Ill.

Rev. John Hurst, D. D., read the report on "Christian Endeavor." Rev. A. L. Murray moved its adoption. The report is as follows:

To the Members of the Twenty-first General Conference of the African Methodist Episcopal Church—Dear Fathers and Brtehren: We, your committee appointed to consider the further organization of the Allen Christian Endeavor Societies throughout our church, beg leave to submit the following:

The phenomenal growth of the Christian Endeavor movement since its beginning, nineteen years ago, and the great forward movement of the Epworth League, which was officially recognized and incorporated into the organic life of the M. E. Church by their General Conference in 1892, together with the marked signs of quickened interest in a deepening of the spiritual life of all denomi-

nations in which young people's societies exist, are understood in the light of the fact that our Allen Endeavor Societies have sprung into life and virile activity without the complete and unhampered supervision of a special executive officer.

Recognizing the historic fact that the African Methodist Episcopal Church has never been indifferent to the care of the great number of young people among its membership and its adherents, and having the conviction that the various Allen Christian Endeavor Societies of the church should be united in one permanent organization, recommend that for the larger spiritual growth and usefulness of our young people and their thorough training in the usages, spirit and ideals of the church, that the General Conference adopt the recommendation of that part of the bishops' quadrennial address which advised the election of a young minister from among our best equipped to organize the Endeavor work in all the connection.

We further recommend that, whereas, the preparation and distribution of literature for the moral and religious culture of the growing numbers of Allen Christian Endeavorers is one of the most vitally important functions and obligations committed to our hands; and whereas, the reading of the Allen Christian Endeavorers of to-day will largely determine the mental and moral fiber and equipment of the church of to-morrow, urge our ministers and members to give the "Allen Christian Endeavor Visitor" their most cordial support, since it is supplying a present demand and is training up a generation of young people for loyal and stalwart Christian service.

THE NEED OF A PROPERLY TRAINED MINISTRY

Rev. D. J. Sanders, D. D., President Biddle University, Charlotte, N. C.

What is a properly trained ministry? It includes a well-developed, strong body. As a type of the yet-to-come perfect preacher, the Jewish ministry or priesthood was selected with reference to perfect physical constitution. A strong, well-trained body, kept

under subjection, is of great value in the active service of Christ and the church. A feeble, diseased, burdensome body militates seriously against the efficiency of ministerial service, though there may be occasional exceptions.

It includes, in the second place, intellectual culture. God reveals himself to men in nature and in His word, and the plan of salvation, the scheme of redemption, can be apprehended and appreciated only so far as revealed truth is grasped and appropriated. It follows that some degree of intellectual culture is required in every one who believes the gospel and is saved. There must be sufficient of this to enable the subject to exercise a degree of that faith which is necessary to salvation. But the minister is not only the servant, but he is also the leader, the teacher, of others. It is obvious that he should be well educated in the best sense of the term. If he is to lead the people Godward he must know the way.

But a third and more important element to be taken into consideration is the matter of heart culture. To begin with, there must be experienced the new birth of the gospel. This is fundamental. "Is thine heart right?" is the question which takes precedence over all others in a pre-eminent degree as relates to the ministry. The heart powers, in all their exercises, must be influenced and controlled by the Spirit of God.

But we must be true to ourselves and face the facts. True as is all that has just been said, and much more with equal truthfulness might be said, to the credit of the ministry, there are startling facts which disclose the pertinence of the subject now under consideration.

We are told that there are 20,000 Negro ministers in this country, about one for every 450 of the race. We are also told by good authority that only about 30 per cent. of these ministers are intellectually and morally fitted for their work among the people. There is plenty of room for controversy over the accuracy of these figures, but granting that they are approximately correct, what do they show? The question answers itself. That only 7 out of every 20 Negro preachers you meet are morally and intellectually fitted for the proportionate work of leading 450 colored people in the way of

Christ and salvation. What of the other 13 and 5,850 people whom they are leading? If this means anything, it means that right here in the pulpit a fiercer fight must be made than at any other point along our whole line of battle.

Again, caste distinction places the Negro virtually beyond the uplifting influence of the ministry of our neighbor race. In civics, in economics, in agriculture, in business, in practical politics and in most everything of a secular nature the Negro is influenced, and, in a degree, benefited, by this neighbor. But in matters of religion the case is far different, although the issues involved are spiritual and eternal. Prayer and study over the meaning of the parable of the Good Samaritan is quite likely to absorb these brethren for generations to come. We should sympathize with them in their agony, and pray that a clearer vision of the Christ will aid to a better understanding of His word and spirit.

Finally. A properly trained ministry is needed because race redemption depends fundamentally and ultimately upon leading the people to the Christ of God.

All the various means of race development have their places. It is all well enough—in fact, it is important—to ascertain the economic needs of a people and give them an education of commensurate economic value. This principle is being widely applied to-day and it is sought to apply it specially to the Negro. There is no reasonable objection to the application of this principle within proper limits.

From what has been said it follows:

1. Bad men should be put out of the ministry wherever found.

It only makes the matter worse to send them to another part of the country. Put them down and out promptly where they are, and see that they stay down.

2. It is most desirable that great care be taken when admitting men to the sacred office. If God calls one to the work of the holy ministry he will most surely endow such an one with proper credentials.

3. All proper influences should be brought to bear upon the educated young men of the race which will induce them to consider

prayerfully if they are called to the ministry. It is well known that many men of this class are deterred from considering such a call by the manifest influence of weak men in the Negro ministry. Reasonable pressure should be brought to bear that this objection may be overcome, and similar ones which stand in the way.

4. Training schools for ministers should be planted and fostered by all the christian churches. Such praiseworthy enterprises as the New Era Institute and the John C. Martin Library and Educational Fund, designed to aid in supplying the need of a better trained ministry, should be encouraged, and it can but be hoped that much good will result from what is being done in connection with them. It is well understood, however, that for the more thorough and permanent means of training ministers the theological seminaries and Bible schools must be depended upon. Let the denominations here represented, therefore, devise larger and better things for theological education, that we may in some measure satisfy the demand for a properly trained ministry.

Part III

Controlling Forces and Conclusion

CHAPTER CXVIII

THE COMMISSIONERS AND THEIR WORK

I. GARLAND PENN

In so great a movement as the Negro Young People's Christian and Educational Congress there was need of the help of some of the best men and women we could get throughout the country. It was first proposed to appoint two thousand commissioners to represent the Congress, and these commissioners should include all the traveling men of our race, in all the denominations. This was a tremendous undertaking, as we attempted to give each appointee a certificate of appointment as follows:

"To the Negro Race in America—Greeting: This is to certify that, because of the Christian character, ability and known interest of the Commissioner of Richmond, Va., in the spiritual, moral, intellectual and social uplift of the Negro race with all that follows therewith, especially as it concerns the training of the youth, is hereby appointed a Commissioner to represent the Negro Young People's Christian and Educational Congress for the city of Richmond. We seek for our representatives a welcome and hearing in all the churches of all denominations, before all conventions, conferences, assemblies, associations, synods, Sunday schools, young people's societies educational institutions, Y. M. C. A.'s, Y. W. C. A.'s W. C. T. U.'s, etc., where the interests of this movement, as per instructions may be faithfully advanced.

"In behalf and by order of the Board of Directors representing all denominations and agencies doing religious and educational work among the race, the signature of the President, Vice-President and Corresponding Secretary is herewith attached."

This certificate was given that these Commissioners might have positive connection with the movement. Their duty was to hold meetings and secure information, and much of the success of the Congress was due to their efforts. We covet the privilege to give the biography of each, but must be content with presenting some two hundred faces in the plates which follow this introduction. These are but a fifth of those appointed, as there was not sufficient time to secure the photograph of each one. Some of the Commissioners will be found among the speakers upon the program.

CHAPTER CXIX

THE FINANCIAL AND BUSINESS SIDE OF THE CONGRESS

I. Garland Penn

It may be safely said that no movement ever inaugurated among the Negroes in the United States cost so much as the Negro Young People's Christian and Educational Congress. It was one of the difficult features of the movement to provide sufficient revenue to carry it on and to meet the large bills which had to be incurred to insure success. We wish there was sufficient space to give the itemized account of the receipts and disbursements. This can only be given in the aggregate. There was received from denominations and agencies participating in the movement $1,016.35. From agencies and contributions, the Congress received $520. From other sources, such as Grand Sacred Concert, Souvenir Programs, Badges and Tuskegee trip, the Congress received $4,723.25, making a total of receipts $6,259.60. At the meeting of the Auditing Committee, October 29, 1902, in Atlanta, Ga., assets were reported in vouchers and other sources equivalent to cash of $1,693.18, making a total of receipts and assets $7,952.78. The local Committee of Arrangements reported having raised and disbursed $1,487.87, which made a grand total of $9,440.65 raised and disbursed during the entire Congress movement, for which vouchers and bills were presented to the satisfaction of every member of the Auditing Committee.

The Auditing Committee, consisting of nine of the best and most trustworthy of our race representatives, audited every item of the account and certified the same as follows:

"We the Auditing Committee appointed by the Board of Directors of the Negro Young People's Christian and Educational Congress to examine accounts of Prof. I. Garland Penn, have examined said accounts of receipts and disbursements with vouchers and found

same correct, and therefore attach our signatures in approval of the same. W. J. Gaines, Atlanta, Ga., Bishop in the A. M. E. Church; R. S. Williams, Atlanta, Ga., Bishop in the C. M. E. Church; S. N. Vass, Raleigh, N. C., District Secretary American Baptist Publication Society; W. M. Alexander, Baltimore, Md., Corresponding Secretary Lott Carey Baptist Home and Foreign Mission Convention; E. R. Carter, Atlanta, Ga., representing the American Baptist Home Mission Society; John R. Hawkins, Kittrell, N. C., Educational Secretary A. M. E. Church; W. H. Weaver, Pittsburg, Pa., Field Agent Presbyterian Board of Missions for Freedmen; P. J. Bryant, Atlanta, Ga., Pastor Wheat Street Baptist Church (proxy for E. W. D. Isaacs, Nashville, Tenn, Corresponding Secretary National Baptist Young People's Society); G. W. Clinton, Charlotte, N. C., Bishop in the A. M. E. Z. Church."

There are several distinct features of the business affairs of the Congress which stand in proof of the fact that the interest of our people in the Congress was genuine.

First. There never was such a large sum raised at a concert, nor did ever a concert cost as much as the Grand Sacred Concert of the Negro Young People's Christian and Educational Congress.

Second. Delegates brought each $1.00 from their churches in aid of the Congress, which was never collected.

Third. The willingness which each denomination manifested in their appropriations for the Congress by the several boards and agencies.

We would name others, but these will suffice. It is of the greatest importance as well as satisfaction that, in proportion as the "United Negro: His Problems and His Progress" is circulated just in proportion will the Congress have funds to operate upon in future, and it is to be hoped that this will be amply sufficient.

CHAPTER CXX

THE OFFICERS OF THE NEGRO YOUNG PEOPLE'S CHRISTIAN AND EDUCATIONAL CONGRESS FOR THE TRIENNIUM, WITH BOARD OF DIRECTORS

J. W. E. Bowen

President, Bishop W. J. Gaines, D. D., Atlanta, Ga.; First Vice-President, Rev. E. W. D. Isaacs, D. D., Nashville, Tenn.; Second Vice-President, Bishop Alexander Walters, D. D., Jersey City, N. J.; Third Vice-President, Bishop R. S. Williams, D. D., Augusta, Ga.; Fourth Vice-President, Rev. D. J. Sanders, D. D., Charlotte, N. C.; Fifth Vice-President, Rev. J. W. E. Bowen, D. D., Atlanta. Ga.; Corresponding Secretary, Prof. I. Garland Penn, Atlanta, Ga.; Recording Secretary, Rev. H. H. Proctor, D. D., Atlanta, Ga.; Statistical Secretary, Rev. S. N. Vass, D. D., Raleigh, N. C.; Treasurer, Rev. W. M. Alexander, D. D., Baltimore, Md.

The Executive Committee consists of the officers with the additional five members: Hon. John C. Dancy Washington, D. C.; Rev. B. W. Arnett, Jr., Springfield, Ohio; Rev. C. T. Walker, D. D., New York, N. Y.; Rev. W. H. Weaver, D. D., Baltimore Md.; Dr. Booker T. Washington, Tuskegee, Ala.

FIELD SECRETARIES

Rev. S. N. Vass, D. D., Raleigh, N. C.; Rev. W. W. Lucas, D. D., South Atlanta, Ga.; Prof. John R. Hawkins, A. M., Kittrell, N. C.; Rev. E. W. D. Isaacs, D. D., Nashville, Tenn.; Rev. R. E. Jones, D. D., New Orleans, La.; Rev. J. W. E. Bowen, D. D., Atlanta, Ga.; Rev. R. S. Stout, D. D., Little Rock, Ark.; Rev. J. S. Caldwell, D. D., Philadelphia, Pa.

BOARD OF DIRECTORS—DENOMINATIONS

AFRICAN METHODIST EPISCOPAL CHURCH

Bishop W. J. Gaines, D. D., The Church, 360 Houston street, [illegible], Ga.

Bishop B. W. Arnett, D. D., The Young P. Soc. C. E., Wilberforce, Ohio.

Bishop C. T. Shaffer, D. D., Allen Christian Endeavor, 532 Washington avenue, Kansas City, Kan.

Rev. B. W. Arnett, Jr., A. B., Sunday-school Union, 206 Public Square, Nashville, Tenn.

Rev. E. W. Lampton, D. D., Financial Department, 1541 Fourteenth street, N. W., Washington, D. C.

Prof. John R. Hawkins A. M., Ed. Dept., Box 55, Kittrell, N. C.

Rev. John Collett, D. D., Publication Board, 631 Pine street, Philadelphia, Pa.

Rev. H. B. Parks, D. D., Missionary Department, 61 Bible House, New York, N. Y.

Rev. B. F. Watson, D. D., Church Extension, 631 Pine street, Philadelphia, Pa.

Rev. H. T. Johnson, D. D., The Press, 631 Pine street, Philadelphia, Pa.

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Rev. R. B. Bruce, S. S. Dept., Box 250, Charlotte, N. C.

Prof. S. G. Atkins, A. M., Ed. Dept., Winston-Salem, N. C.

Bishop A. Walters, D. D., U. Soc. Chris. Endeavor, 28 Oak street Jersey City, N. J.

Rev. Jesse B. Colbert, D. D., Var. Chris. En., 2625 Washington street, St. Louis, Mo.

Rev. J. W. Smith, D. D., The Press, Box 250, Charlotte, N. C.

BAPTIST CHURCH

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Rev. C. S. Brown, D. D., the Lott Carey Foreign Missionary Convention, Winston, N. C.

Rev. L. G. Jordan, D. D., Foreign Mission Board, 718 Walnut street, Louisville, Ky.

Miss N. H. Burroughs, Corresponding Secretary Woman's Convention, 718 W. Walnut street, Louisville, Ky.

Rev. R. H. Boyd, D. D., Home Mission and Publication Board, 523 N. Market street, Nashville, Tenn.

Rev. E. W. D. Isaacs, D. D., B. Y. P. U., 523 Market street, Nashville, Tenn.

Rev. P. J. Bryant, D. D., The Press, 217 Auburn avenue, Atlanta, Ga

Rev. W. Bishop Johnson, D. D., Education Dept., 403 N street N. W., Washington, D. C.

Rev. W. M. Alexander, D. D., Corresponding Secretary Lott Carey Foreign Mission, 525 McMechen street, Baltimore, Md.

Rev. J. A. Whitted D. D., The Press, Raleigh, N. C.

COLORED METHODIST EPISCOPAL CHURCH IN AMERICA

Bishop R. S. Williams D. D., The Church, 1633 Fifteenth street, Augusta, Ga.

Rev. R. A. Carter, D. D., Epworth League, 331 Auburn avenue, Atlanta, Ga.

Rev. R. S. Stout, Church Extension Department, Little Rock, Ark.

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The basis upon which the permanent organization was formed provides that, if during the triennium, the denominations should elect some other General Officer than the present incumbent, or agency desires another representative upon the Board of Directors instead of the one now upon the Board, the General Officer elected to represent the Board in its general work would be its representative upon our Board of Directors and the person selected by the agency would become the representative of that agency upon the Board of Directors of the Negro Young People's Christian and Educational Congress.

CHAPTER CXXI

THE AMERICAN PRESS AND THE CONGRESS

I. Garland Penn

What the Negro needs at his back is a healthy public sentiment of a friendly character, which will guarantee him an equal chance in life with all those by whom he is surrounded and with whom he lives. This is his prime need now. He wants public sentiment crystallized into such formidable shape as will recognize the presence in our country of two classes of Negroes. First, the progressive, intelligent, thrifty, christian class, who are the products of a genetration of help and interest manifested in him North and South. Second. Like other races, there is the weak, degraded class, the unreached class. That the right of the Negro to place in our body-politic and to the rights belonging to him in common with all other citizens should be based upon the progressive class and not the unreached class. The country needs also to see and accept the fact that the Negro is after himself. That he recognizes his race has traits and tendencies with which every christian Negro needs to grapple. It may be said in a sentence that the books written and the editorials published against the Negro, which either ignore or minimize his good deeds and magnify his his evil traits, while they make heroes of our rapists and murderers, are for the prime business of creating sentiment against the Negro, which will eventually have as its end the consignment of the Negro to an indifferent place in the nation's esteem. Every bold headline of an article on the Negro which tells of the murder or some other despicable crime committed is a sentiment-maker against him. What every far-seeing, sensible Negro should do is to plan that sentiment may be made for him and that every possible effort be started that will counteract the poisoning effect of the books written against the Negro, as well

as newspaper attacks upon him, all of which have very wide reading. With this thought in mind, the promoters of the Negro Young People's Christian and Educational Congress sought to bring to the front, and that, too, in sufficiently large numbers, the representative, educated, christian class of our people as would, by the very object lesson, secure an expression from the American press such as would encourage the Negro and his friends and give impetus to a friendly and helpful sentiment in his behalf. While sentiment can't be seen as a tangible something, it is awfully felt when against you, wonderfully helpful when for you. In this effort of the Congress to have the nation behold the Negro at his best and surprise many, while confirming opinion of many as to his marvelous progress, it was pre-eminently successful. It can be truthfully said that there has never been any Congress or Convention of the race in its history other than this, that elicited so favorable and generous approval at the hands of the press, secular and religious, white and black, North and South, East and West. While the Associated Press, the Scrippe McRae and other press associations gave due publicity to the movement in every section of the world, yet the feature of the press commendation so generally expressive of sentiment and so unanimously complimentary to this lesson of race-progress and advancement was the editorial expressions of the leading journals of America in every section. The management of the Congress is in possession of two thousand clippings, and from only a few of these can excerpts be made for this important chapter. These few, however, will be amply sufficient to satisfy the thoughtful man that the Congress really accomplished much for the bright side of the race progress. It is interesting, first of all, to notice some of the headlines of articles which appeared in the various journals of the land. They suggest the impression made for the Negro as the headlines about outrages and murders make against the Negro. These headlines doubtless change the opinion, and, if not really changed, it serves to call American readers' attention to another side of the Negro life which they are not accustomed to see in the American daily press. These are a few "headers":

Negroes are Religious, Young Negroes Ready for Work, Salva

tion of the Negro Race, Many Negroes Will Attend the Congress, Prominent Representatives of the Race Gather, The President to Negroes, Great Negro Gathering, Congress of Negroes Cultivate Love and Friendship for all Races, Great Gathering of Negroes, Negroes Speak for High Ideals, The Negro Has Claim Upon Sympathy of All Races, The Congress Says No Race Can Hate Another, The President Wishes Young Negroes Well, No Colored Beggars Are Seen, Relation of the Colored Man to Religion and Society, Negro Visitors Well Behaved, Congress Advises Negroes to Return Good for Evil, The Negro's Standing, Needs, Weakness Teaches the Negroes the Value of Labor, Seven Thousand Negroes Conferring, The Negro Has Advanced, The Helping Race Succeeds, Help of the South to the Negro Race, Converting the World, The Black Race's Future, An Optimistic Crowd, Negroes Give Good Advice to Negroes, Most Extensive Congress Ever Known, Negroes are Optimistic.

Let us hear from the South as to what they think of the greatest gathering of the race.

The Atlanta Constitution says under caption of "An Object Lesson:" "The character of the crowd in attendance upon this Congress has been most favorably commented on both sides. The verdict of Atlanta may be said to be unanimous. The Young People's Congress has made an impression upon this city at the heart of the South, which can not but be of great value in aiding the great work these people have in hand."

Again The Constitution, August 14, said: "The resolutions adopted last week by the Negro Young People's Congress held in Atlanta last week have met with strong endorsement all over the country. The tone of these resolutions, which so admirably reflected the spirit of the gathering, has been widely commented upon by the more thoughtful Northern press, and the movement has made friends at the North as it did throughout the South."

The Atlanta Journal (daily) editorially said, August 7th, while the Congress was in session: "With the best thought and energies of their leaders devoted to the problem along these lines there is no reason why the Negro Congress now in session here may not be

of much value to the Negro race, but to the country at large, nor why even a few years may not witness a marked improvement in the Negro's condition."

The Atlanta Daily News, Hon. John Temple Graves, editor, said editorially, commenting upon the Declaration: "The tone of the Declaration is a tribute to the fine and admirable spirit in which the better element of the race is fronting its future. It is a wholesome reflection upon the teachable intelligence of the men who dominated the Congress, and it demonstrates what The News does not hesitate to affirm, that, along certain essential lines, no race in history was ever led with more patience, more forbearance, more excellent temper and more fruitful wisdom than is illustrated in the lives and counsels of certain notable men of the Negro race today.

This Declaration vindicates the assembly and the value of the Young Negroes' Congress. It testifies to the real high progress that the race is making."

In closing the above editorial, Editor Graves admits new light on the race question as follows:

"Add to this the voluntary testimony of Atlanta's policemen, of its conductors, its motormen and its citizens. to the order, decorum, courtesy and bearing of the great assemblage of four thousand Negroes, sitting for four days in racial session, and we see at least a light on the race problem which we have not been able to recognize before."

The Southern Woman, the organ of the white club women of the South, published the entire declaration and added:

"The above extracts show the tone of the Negro Congress recently convened in Atlanta, and speaks well for the good sense and conservatism of its members. It is said that the best address was made by a woman, and it was the best because she left theories to others and spoke plainly to the women of the audience, telling them that all depended upon their moral rectitude. Such is the doctrine the colored club women of Atlanta have for years tried to impress upon the women of their race, and when this advice is heeded, and then only, will be seen that improvement so earnestly desired by all

good citizens of each race, and meetings of the nature of the one just passed in Atlanta will hasten the day no doubt."

So far as the testimony of the Atlanta people were concerned, the climax was reached in the voluntary statement of the Chief of Police, who doubtless expected trouble, but having had less trouble than usual because of the presence of these Christian men and women in the city, though Negroes, to a Constitution reporter he paid this fine tribute. We reproduce it entire:

"I cannot let the opportunity pass to prasie the Negro Young People's Congress for the excellent order that was maintained in the city during the deliberations of that body. There is nearly always a possibility of disorder where there are large gatherings even among the better class of white people, but with 5,000 people in the city for nearly a week there was not a single case calling for police interference among the delegates to the Congress."

"I am glad to have the chance," continued the Chief, "to express my appreciation of the Negroes who attended the Congress. Not only did they keep perfect order, but they had a marked effect on our own Negroes in the city, who seemed to feel a sort of pride in the fact that such a meeting was going on in their midst, and the police had fewer arrests to make during the past week. All the better class of Negroes in the city attended the Congress, and those who did not attend tried to show that they felt enough interest in the proceedings to keep quiet. I was impressed not only with the elevating influence of education and Christianity with the Negro, but with the force of example it furnished others who are among the class that give the police trouble.

PERFECT ORDER WAS KEPT

"The street cars were crowded every day," continued the Chief, "and the street car men tell me that there was not an instance where the slightest trouble arose in handling the immense crowds. My men and officers report that although the streets were filled with visitors, the good order was exceptional. Not a single member of the Congress was seen on Decatur street, the thoroughfare that usually proves an attraction to Negroes visiting the city on ordinary

occasions. The saloons took in not a penny extra on account of the large crowd of visitors. The five thousand visitors, who are among the best of their race, wer singly and collectively as quiet and well-behaved as any body of people could possibly have been. A comparison of this crowd with the excursions that come into the city on holiday occasions, when a different element mixes in the throng, makes a marked contrast. Take the Fourth of July celebrations, when carloads of Negroes arrive who have not had the elevating influences that surround the members of the Congress that has just met here. We have to double up the police, and police barracks are overcrowded with prisoners. The Congress, I am told, has accomplished a great work, but they have done nothing better, I think, than to show the people what order can be kept by a body of Negroes who are laboring to elevate their race to make of themselves good and law-abiding citizens."

The Chattanooga Daily Times said: "It will be a great day for the Negroes of the South when the commission of a crime is no longer by a common voice attributed to 'the Negro,' but to 'a Negro.' The blacks as a people have had to bear an enormous burden of blame because hitherto there has been small ground for differentiation between one and another of them in their social, political or business relations to the community in which they live. The reception of this Young People's Congress by the people of Atlanta and the encouragement they have received at the hands of the leading white people surely indicates that the classification of the Negro as 'ignorant and vicious' is slowly but none the less surely reaching its end."

The Wilmington, N. C., Messenger (daily) said editorially: "The Convention of prominent Negroes from all sections of the country, North and South now in session at Atlanta, is a notable gathereing, and we hope that good for their race may result from their deliberations. We have been struck with the conservative views and sensible ideas expressed by the speakers at this Convention. The men are in earnest in their seeking after light for the guidance of their fellowmen, and are doing their utmost to lead them in right paths. During the first two days of the Convention there were

many strong addresses—speeches by men who showed understanding of the situation and had a desire to really aid their people and lead them to better understanding with their fellow citizens."

NORTHERN PRESS COMMENTS

Our Day, a great Northern journal published in Chicago, said: "It is a long step forward when the sure solution of the Negro problem in this country is seen, not by white philanthropists alone, but by the Negroes themselves. The Negro Young People's Christian and Educational Congress which just met in Atlanta, Ga., composed of 7,000 young colored people, adopted a set of resolutions which show that they clearly recognize the remedy for their present ills."

The New York Independent said: "These were the educated, self-respecting temperate and Christian class of the race, and of course they behaved just as the crowd of a Christian Endeavor Convention would behave, only perhaps better, because they were older. To the white people of Atlanta this was a valuable object lesson. The white people have seen the other side. They have seen the educated Negro by the thousand, teachers, preachers, lawyers, college graduates, and have heard sensible and eloquent addresses from them that make for culture character and good citizenship. That is a very different Negro from what is usually exploited in print and picture."

The Public Opinion of New York said: "The Negro Educational Conference which recently closed its meeting at Atlanta, Ga., was of a very optimistic turn of mind. The general tone of the speeches and reports showed that all the delegates were strong in the belief that the race was on the road to better things and that their future, to a large extent, was in their own hands. The resolutions adopted at the conclusion of the session are significant."

The Boston Journal said: "The present meeting of the Negro Young People's Christian and Educational Congress at Atlanta was not very fully reported in the press and it did not attract the attention which its importance merited. It was at once one of the most significant and successful gatherings of the colored people of this

country ever held, marked from beginning to end with a wise conservatism, a marvelous patience, and an unswerving devotion to the highest interest of the race."

The Chicago Post (Daily) said: "Considerable good should result from the Negro Young People's Christian and Educational Congress which has just been held at Atlanta. The spirit and substance of the final declaration, as of the speeches delivered by leading colored ministers and educators leave nothing to be desired. There was a little complaint or criticism of the white element of the South, though it must be admitted that there is plent of room for justifiable fault-finding."

The Cincinnati Commercial Gazette (Daily) said: "One of the resolutions adopted by the Negro Young People's Educational Conference held in Atlanta, is an evidence of a remarkable advance. ment. He has the right to ask judgment because of the best and not because of the worst colored men. But colored men of the stamp of the membership of the Atlanta Convention can do much to restrain their bad and their worst elements, not tiring because the work may be difficult, for the good results will repay the workers immeasureably.

Concerning the address to the public the Cleveland Plain Dealer said: "The address of the Negro Congress to the American people, which was issued immediately on the close of the last session of the Congress at Atlanta, is a temperate appeal to the whites for fairness and consideration of the difficulties under which the Negro labors, and to the Negroes, themselves for prudence and continual efforts to become worthy of the respect and friendship of the American people. The entire address is in admirable tone and spirit. It is well calculated to aid towards a better understanding between two races in the South."

The Tribune of Chicago said: "The movement of which the Negro Young People's Christian and Educational Congress is an expression has only just begun. In another generation the Negro race will begin to reap the fruits of its regeneration. There will be no more controversy over the black man's position. Southern and Northern extremists will be silenced. The Negro will have

taken the position to which his capacities entitle him, from which no legislation can bar him, and above which nothing can lift him."

The Chicago Record says: "The sensible and optimistic resolutions which were adopted by the Negro Young People's Christian and Educational Congress at Atlanta afford a happy contrast to the impractical suggestions for Negro emigration that are occasionally heard. The Congress did well to insist particularly upon the benefits of education. Color cannot keep a man down if he has developed capacity for work, and the Negro may profit immensely both by the industrial education, upon which stress is laid, and by the higher education which is recommended for those who evince an exceptional aptitude for it."

The Chicago Inter-Ocean said: "The resolutions adopted by the Negro Educational Conference at Atlanta are as remarkable as any ever adopted by a convention of the colored race or any other race. Wrongs and grievances are balanced against exceptional opportunities and privileges, and the resolutions breathe the spirit of wholesome aspirations. The young colored people of the Atlanta conference rejoice in what has been done for their race and in what the race has done for itself. They take pride in the record, of which they say in the strength and simplicity of truth."

The Philadelphia Telegraph, August 8th, under the caption of "On the Right Way," said: "President Roosevelt's letter of congratulation marks as unusually important the gathering of colored folks which assembled in Atlanta, Ga., on Wednesday, and is holding meetings there during this week. This is the Negro Young People's Christian and Educational Congress, a recently formed organization which promises to become one of the helpful agencies in uplifting of the colored race. It has been said that if the Negro in America is to be saved and civilized, it will be the power of the Christian religion that will accomplish the work. The Atlanta Congress seems to be inspired by the truth of this assumption."

The New York Evening Post of date, August 16th, said: "The recent meeting of the Negro Young People's Christian and Educational Congress, which has just closed in Atlanta, deserves a prominent rank among the epoch-making events of the history of the

Negro race, with its evidence that the race itself is prepared to strive in its own behalf for the true freedom of a better life, better conditions and better ideals. The Congress proved in this, its first meeting, that such are its purposes, and by the character of its deliberations and conduct of the delegates and the tenor of the declaration issued by it to the American people, it has struck a note higher than any heretofore sounded by the Negro for himself."

THE WESTERN PRESS

The Denver Post (daily) of Denver, Colo., said: "A notable gathering of the year was the recent convention of the Negro Young People's Christian and Educational Congress at Atlanta. The attendance was representative of the highest modern development of the Negro race; the proceeding were marked by intelligent conservatism, and the resolutions adopted exhibit a wise moderation, which is the very strongest evidence of wisdom and inherent power."

The Minneapolis, Minn, Journal said: "This Congress shows that the Negro is not a decadent race. It is growing instead of diminishing, and the intelligent and educated element in it is increasing. The movement begun has received such an impetus that the strongest consolidation of Bourbonic prejudice and stupidity will not be able to crush it or impair seriously its beneficent action."

The Milwaukee, Wis., Sentinel said: "One of the most notable conventions of the year was held last week in Atlanta, Ga., where the Negro Young People's Christian and Educational Congress met for the first time. Eight thousand delegates and visitors attended this session of an organization that promises to do much towards the settlement of the race problem. Now that the Negroes are united with a determined effort along progressive lines, a substantial advance can be predicted for them."

The San Francisco, Cal., Call said: "A striking illustration of the hopefulness as well as the courage and patience with which the leaders of the Negro race are confronting their problems in this country is afforded by the Negro Young People's Christian and Ed-

ucational Congress, which has just closed its meeting at Atlanta. From the first to last the proceedings of the session were marked by a strong tone of optimism and the resolutions adopted as the expression of the sentiment of the Congress show that the leaders of the race by no means regard their present conditions or their future outlook as furnishing any occasion for despair."

FROM THE RELIGIOUS PRESS

Bishop C. K. Nelson, D. D., Protestant Episcopal Bishop of Georgia, wrote thus to the Churchman of New York:

"Throughout the discussions high ground was sustained in relation to both material, intellectual and moral advance of these native Americans. The radicals were few in number and met with scant encouragement."

Bishop Isaac W. Joyce, D. D., of Minneapolis, Minn., in the Epworth Herald says: "Nothing like it has ever been held in the United States. The religious effects will be helpful in every way. It is a happy revelation of the character and standing and asiprations of the young people of the race, a revelation to the people of the United States and of the world of the high levels reached by the christian Negro people of the South,"

The Southern Workman of Hampton, Va., said: "The Negro Young People's Christian and Educational Congress stands by itself as a national assembly. It was representative of the best personnel, character and purpose. So satisfactory were the immediate results that the purpose is announced of making the movement a permanent one, and another Congress will be called three years hence."

The Christian Endeavor World of Boston said: "This Congress and the movement that it represents touch many problems of vital importance for the welfare of the nation and the church. The project is one of much significance, and may well enlist the sympathetic interest of those that have at heart the welfare of the church and the nation."

The Outlook of New York said: "This movement, originated and directed by Negroes, who are convinced that 'the cultivation of the

spiritual and moral' is the only right basis for 'the use of the intellectual, social and material,' seems to be under sound guidance."

The Advance (Congregationalist) of Chicago, Ill., said: "It is very gratifying to see the manner in which the recent Negro Young People's Christian and Educational Congress has been received by the Southern press. The Atlanta Constitution gave much space to a report of the meetings, and editorially commended the conduct of the delegates and the sentiments of the addresses."

The Christian Advocate of the M. E. Church South, published at Nasville, said: "The largest convention of colored people ever held in the United States met in Atlanta August 6th. The Negro Young People's Christian and Educational Congress. It is a hopeful sign that some Negroes, at least, are working in a rational way for the elevation of themselves and their race when seven thousand of them gather in a convention under such leaders."

The Christian Advocate of Atlanta, Ga., M. E. Church (South) said: "The Negro Young People's Educational and Religious Congress, held in this city last week, was a notable gathering, in some respects the most important meeting of the Negroes ever held."

The Christian World of Dayton, Ohio, said: "A Christian and Educational Congress of Negro Young People's Societies was recently held in Atlanta, Ga. This was the first of its kind, and is a significant event in the development of the work which is going on for the betterment of this race in our land. About five thousand delegates of really educated colored men and women filling important posts were present. Such congresses can only result in the improvement of a genuine Christian society of our land."

FROM THE NEGRO PRESS

It should be said with gratitude that the most representative of the Negro press from the first mention of the Congress accepted the spirit and purpose of the movers in their attempt to better the condition of our people and give new light upon the much mooted race question. These far-seeing editors grasped the result that would come out of such an object lesson of race progress and gave it encouragement. The success of the Congress is very much due to the Negro press, and a few of their comments in attestation of

the way the movement was received by our people are by no means out of place.

The National Baptist Union, after the Congress, in its Congress Edition, thus voiced the sentiment of the great Baptist family: "The Christian Congress has passed into history. It was all that we had prophesied in these columns that it would be. It was the largest, most intelligent and, therefore, the most representative assembly of Negroes that ever came together on Amrican soil. Every denomination and religious agency operating among the Negroes had representation, in an equitable and satisfactory measure, and every representative told the story of progress in the most charming and captivating way. Scholarship was at a premium. On general principles the work of the Congress was well done. Intellect, oratory, music, history, philosophy and all the signal and satisfactory evidences of scholarship were manifested from day to day. There was order and decorum as well. There were no harsh words spoken; no profitless or noisy debates; no offensive utterances; no arrests; no casualties, no irregularities or frivolities that were in any wise expensive. The movement gave such general satisfaction that it was agreed to make it permanent and to hold the next session in three years."

The Christian Recorder of the A. M. E. Church said: "Nothing like the Atlanta Young People's Congress of last week, either in scope of object or variety and magnitude of composition, has ever taken place in the history of the Afro-American gatherings. More than grand lodges, general conferences, national conventions of whatever cast, it was an assemblage of the brain, culture and character of the race, such as has never occurred before. It furnished the best evidence of the race organizing genius, or rather its power to concentrate upon a given purpose, its sympathy with lofty methods and aims looking toward its own highest welfare socially and fraternally.

In the A. M. E. Review, Editor H. T. Kealing said: "The South has never seen such a spectacle as eight thousand well-dressed, decorous and happy Negro Christians pouring into its most progressive city to hold an interdenominational meeting to 'reach the un-

reached,' as their motto read. All day long and all night, too, from Monday, August 4th, to Wednesday, August 6th, the trains kept screeching out the arrival of new hundreds who soon registered at the headquarters of the Negro Young People's Christian and Educational Congress and were driven to their stopping places to rest before hastening to the great auditorium which the committee had secured for the sessions. At first, white Atlanta was indifferent, then interested; then startled and staring, nonplussed and alarmed; for it had come to pass at last that the Negroes had risen and invaded the Gate City of the South. Resident colored men and women were anxiously interrogated as to the meaning of the invasion, and they were told, 'These people are here that the saying of the prophet Penn might be fulfilled: Behold thousands shall come from afar, and ten thousand from the uttermost parts of the land, and shall assemble themselves and cry mightily unto the Lord that He might make them a people who love righteousness.' And so it was. The streets were crowded. The separate-seat law on the street cars gave way to the crowding multitudes of ebon hue that rushed pell-mell to get a seat anywhere. A few conductors died hard, but the word had gone out from mayor, chief of police and street car magnates: 'Treat these people as guests, and for the time of their stay, at least, let Atlanta be color blind.' In that Atlanta honored herself, for this was such an array of scholarly and Christian men and women as any city might delight to receive within its borders. Lawyers from Harvard, professors educated in Germany, educators of international fame, bishops and missionaries from Africa, business men who use five figures, graduates and teachers—these were some of the people to whom the freedom of the city was extended."

In closing this chapter, which is brief compared with the material we have, mention should be made of the valuable services rendered the Congress by the special Negro press representatives, Mr. W. I. Lewis, of Jacksonville, Fla., and Mr. Charles Stewart, of Chicago, Ill. Mr. Lewis has been long a representative of the race upon one of the leading Southern dailies, the Metropolis, of Jacksonville, Fla.,

while Mr. Stewart is popularly known everywhere as an all-around newspaper man.

We wish also we might be able to give the expressions of approval of the Congress from such representative secular journals of the race as the Colored American (Hon. E. E. Cooper, editor), The Rock Hill (S. C.) Messenger, The Record of Washington, The Baltimore Afro-American Ledger, The Sentinel of Pensacola, Fla., The New York Age, The Indianapolis Freeman, and others whose opinions rank high.

CHAPTER CXXII

AFTERTHOUGHT

PROF. W. H. CROGMAN, Litt. D., Department of Ancient Literature, Clark University, Atlanta, Ga.

It was a sore disappointment to me that I was prevented by sickness from taking the part assigned me on the program of the Negro Young People's Christian Congress. Engaged for a lifetime in the instruction of the young, I had anticipated much real pleasure in meeting and welcoming to the Gate City of the South, the city of colleges and schools, so large and so notable a gathering of the rising generation. Hence throughout the whole session of the Congress I felt very much like Ivanhoe, imprisoned in the castle, and chafing unler the thought that a glorious battle was raging without in which he could not participate. The secretaries, however, with rare generosity, have now requested of me a few words for incorporation in their forthcoming volume of addresses.

From the quiet of my study, then, and from "under the evening lamp,"I send to all the members of that Congress my most hearty greetings and congratulations. Their presence in this city, their number, their deportment, their intellectual and musical talent, as here exhibited, have left a lasting impression for good, and won much respect for the race. The daily press, lavish in its expressions of admiration and praise, gave to the gathering the dignity and consideration it so well deserved. Many white people attended the sessions, many more the concerts. For who does not like to hear a Negro sing? And on this occasion he showed himself as much a master of classical music as of plantation melodies. The former, indeed, was almost the only kind in evidence.

Those who usually expect something incongruous from the "darkies" must have been woefully disappointed. No uncouth sights were seen upon the streets, such as are common on the Fourth of

July, when excursions of Negroes from all parts of the State, and out of the State, flock to Atlanta and crowd the streets, and cluster like bees around the stands covered with sliced watermelon and red lemonade. The trains, too, carrying from five to seven thousand persons, both on their arrival and departure, were entirely free from anything like savage yells and gesticulations. It had never been seen on this wise before—certainly not in Atlanta. Even the chief of police could not let the opportunity pass to praise the Negro Young People's Congress for the excellent order that was maintained in the city during the deliberations of that body: "There is nearly always a possibility of disorder where there are large gatherings even among the better class of white people; but with five thousand people in the city for nearly a week there was not a single case calling for police interference among the delegates of the Congress."

The most remarkable utterance from the chief of police, however, was the statement that "the saloons took in not a penny extra on account of the large crowd of visitors." I doubt very much whether the same statement could be made, in any year, with reference to any legislative body, State or national. It is often said by our traducers that we are "rapidly sinking into barbarism under the shadow of our colleges." That gathering of Negroes was the best possible refutation of that unwarranted slander.

The Congress, while a revelation in many respects, made nothing more evident than this: that a new Negro has been growing and developing in the shade during the last thirty-seven years, and that in the future he must be reckoned with; for he is aspiring to better things and rising to higher levels.

It may now be in order to say that if "Negro colleges have spoiled many a good field hand," as is often sneeringly said, that they have, at least, by way of compensation, transformed much of the uncouth, unlettered black mass into intelligent, efficient men and women; into true ladies and gentlemen, whose example and influence are among the most salutary forces at work for the redemption of the whole race. Let us continue to educate.

CHAPTER CXXIII

WELCOME ADDRESS

REV. P. J. BRYANT, B. D., Atlanta, Ga.

This address was omitted from the Welcome Exercises because of unavodiable delay in reaching the publisher's hand in time for classification and is hereby appended by mutual agreement of all concerned:

Mr. Chairman, Brethren and Sisters Representing Forty Denominations and Agencies Doing Work for Our Racial Advancement and Spiritual Uplift:

Prof. William Rosborough with his excellent chorus of a thousand trained voices brought spirit to this occasion, Bishop Gaines has given it *grace,* His Excellency, Governor Candler, has given it *dignity,* our aristocratic mayor, a veritable Chesterfield, has given it *tone,* and I, the sable son of Ham, whose racial identity is unmistakable, appear simply to give it *color* and to demonstrate the truthfulness of the scripture declaration. "The Ethiopian can not change his skin," and to stand Gilraltar-like by the fadeless colors of a race, the excellent and magnetism of whose blood like that of Jesus, is proven by the fact one drop of it claims everything it touches.

It is something new under the sun to witness such a magnificent gathering of the acknowledged leaders and accredited representatives of every evangelical denomination of color, who have temporarily sidetracked their ecclesiastical differences, obliterated denominational lines and laid aside their church proclivities and met on one common plane to devise methods, and formulate plans, and discover remedies, as well as lengthen the cords and strengthen the stakes "already established, to reach, reform, uplift, inspire and develop the wayward of our race, to edify our churches, Sunday-schools, women's organizations and young people's societies, to concentrate our forces and extend the kingdom of God in this and foreign lands.

This is a significant meeting, the beginning of a new era, a move in the right direction, an advance step, a spiritual expansion, an omen of good and the prophecy of a better day, for the race, for the church, for humanity.

Though free less than forty years, it remained for the humble and despised Negro to take the initiatory step toward and set the living example for denominational conference, religious union and spiritual concentration in the work of racial uplift and human development, thereby setting the pace for the other races of the world and even for the cultured and refined Anglo-Saxon. But this is no innovation, this is nothing strange for him; it is indeed true to his nature, characteristic of him, and in hearty accord with his history. When the three sons of Noah separated in the plain of Shina, Shem went into Asia, Japeth into Europe, and Ham, our ancestor, into Africa. It was Ham who built Karnac, Thebes and the historic Pyramids. The land of Ham was the birthplace of the great emancipator, leader, commander and legislator, the first man to receive divine credentials to represent the Court of Heaven in the Egyptian court, and minister plenipotentiary, and become the greatest law-giver the world ever produced, even greater than Lycurgus, the Spartan law-giver. The land of Ham furnished a servant for Zedekiah while he reigned in Jerusalem, in the person of Ebed Melec, the Ethiopian Negro who interceded with the king in behalf of Jeremiah, and obtained permission to rescue him from the dark, damp, unhealthy dungeon. It was an Ethiopian Negro in the army of Israel, under the command of Joab, Cushi by name, that was entrusted with a message to King David concerning the death of Absalom, and although Ahimaaz, the Jewish priest, outran Cushi and reached the king first, he could not give the desired information. Cushi soon reached the king, and the priest was commanded to stand back and let Cushi approach. The unique and intelligent manner in which the brother in black informed the king stamped him immediately as a patriot, a diplomat, a soldier. The modern Negro, like Cushi, is a little slow sometimes in reaching his destination, but his information is certainly reliable when he does arrive. It was the land of Ham which furnished shelter and protection for our Savior when Herod sought to take his life. The same country furnished a Simon

to bear the cross; and the Ethiopian to whom Philip preached and baptized, who carried the news of salvation to his own people, was from that country. It was the Negro who first drank at the fount of systematic knowledge and rocked the cradle of art, science and literature, and thus she became the school master of the world. For Greece went to school to Egypt, Rome went to school to Greece, England and Europe generally were educated by Rome, and America is a graduate from Great Britain. So that after all the stone that the builders rejected has at last become the head of the corner. Amercia today is largely the product of his labor, and therefore what he has made it. We felled trees, cleared the forests, dug the trenches, cultivated the farms, graded the hills, tunnelled the mountains, bridged the chasms and rivers, laid the railroads, built the cities, shed the first blood in the Revolution, protected the homes of his master during the Civil War, and saved Roosevelt for Governor of New York and President of the nation, when at San Juan Hill they routed the Spaniards and took the block house with smiling faces and cheerful hearts, singing, "There'll Be a Hot Time in the Old Town Tonight."

Scientists tell us that our bodies are the product of the food we eat, and that every seven years our body undergoes a complete change, partaking of the food consumed. If this be true, and I believe it is, then Atlanta and Georgia owe us an everlasting debt of gratitude for making them the most excellent governor and mayor. Having employed our wives and daughters as cooks for more than a quarter of a century, having received little food other than that our women have given them, they are triply what we have made them. And when we remember that our grandparents furnished food for theirs, they are what we have made them, warp and filling, lock, stock, hammer, barrel, ammunition and wadding. No wonder they don't want us to leave. I congratulate them upon knowing a good thing when they see it. No emigration nor colonization, nor segregation in ours. We have been here from the beginning and we will be here until the end. We had nothing to do with our coming here, but we will have something to do with our going away. To our white friends north and south, we extend the hand of peace and brotherhood with the plea: "Together let us sweet-

ly live, together let us die." You have long since found out that without us you can do nothing. Together we rise, together we fall.

I congratulate you upon the personel of this congress, for here are assembled citizens of both sexes from every walk of life. The gospel minister, lawyer, physician, college presidents, school teachers, authors, musicians, editors, etc., a gathering in which every man who opens his mouth is an orator, every woman who speaks is an elocutionist, and all who listen are scholars. We have made marvelous progress as individuals, and the entire race has made considerable advancement in the direction of civilization, and christianity, but there remaineth yet very much land to be possessed. Perhaps more churchanity than christianity. Many wholesale criticisms are made upon our social, religious and moral life as a people. Without condoning any of these weakneses I reply illustratively. Some years ago a revival was in progress at one of the colored churches in a certain community, and the colored cook in an aristocratic white family attended every night. The meeting was worked up to fever heat, great was the preachers lung power, many were the "amens" and loud and long were the people's screams and shouts, so much so, that the neighbors could not sleep. The next morning this colored woman was gently taken to task by her employer, who said Mary, what in the world was the matter with you people last night I never heard such noise in my life. You people ought to quit it. It is not intelligent. Have you not read how Solomon built the temple without the sound of hammer or driving of nail. She answered, yes, sir, I think I have. Well now, go tell your people that's the way to do. Why don't you act like us white folks? Mary answered, "Boss dat's so, but don't you know we aint near ready to build dat temple yet. We are simply blasting the rocks and ain't near done yet.

As a race we have done well, but nothing like as well as we might. We have saved a few millions; yes, and wasted as many more. We have developed men of intelligence; yes, and many who want no intelligence. We have improved a hundred opportunities; yes, and let a thousand slip. Then let us not sit idly down upon the little that has been accomplished and failed to enter into the greater realm of that which awaits to be done and which must be accomplished, if we hold

our own in a hotly contested competition with the other races of this world. We must as honest men address ourselves to the solution of these problems of life which are indispensible to succes and righteousness, to human greatness and racial independence.

What problems await solution, moral, sociological, religious and racial? What a mass of ignorance to enlighten! Idleness is growing popular, and many instances the marriage vow is losing its sacredness and the spirit of divorce is growing in favor with men, with courts and with church. There are the orphans, indigent, aged, infirm and pious poor generally, who need our ministrations. If they do not and cannot come to us we must go to them. Our duty is to "Rescue the perishing and care for the dying." This is the watch word of this congress, while our motto and determination is to reach the unreached in the upper, middle and lower classes with the view of saving and utilizing them for Christ. None are to be overlooked, however, lowly and vile. For if we do not bring them up they will drag us down, together we rise, together we fall. Let us here and now determine, under God, to take off our kid gloves and like our Master "go about doing good." Remember, "Pure religion and undefiled before God and the Father is this, to visit the widows and orphans in their affliction, and keep himself unspotted from the world."

In view of your mission among us, I take genuine pleasure welcoming you. in behalf of the evangelical denominiation, to our humble homes, our beautiful city, the greatest state in the union, to our public schools, colleges and universities and to our churches, whose pastors have already arranged to serve for life. I welcome you because, while you are heterogeneous in faith, you are homogeneous in purpose. Some of you may object to the separate seat law in operation upon our cars, if so let us all for the time being turn to baptists and ride in such large numbers that we baptize the whole car, and practice close communion. I urge absolute obedience to the laws of our city in every particular, but if you should accidentally get caught violating any law, our genial hearted mayor will either pardon you, or out of his competency pay your fines.

We trust your stay with us will be pleasant and your work lasting. To this end we offer the petition for you that an old deacon offered

for his pastor, just before he was expected to preach a great sermon: "Lord bless our pastor, stand him up in John's shoes, and put on him the brogans of salvation; give him the eye of an eagle that he may spy sin afar off, and shun it as a deadly poison; get him hold of the gospel plow, tie his hands with the line of truth, nail his ear to the gospel pole, bow his head way down in between his knees and his knees way down in some dark, narrow, lonesome valley, where prayer and supplication is much needed to be made, 'noint him thoroughly with the kerosene oil righteousness and set him in fire for Jesus sake." So mote it be with you in the deliberations of the Congress.

CHAPTER CXXIV

EVANGELISTIC WORK OF MRS. AMANDA SMITH

The Congress management was fortunate in securing the services of Mrs. Amanda Smith. Mrs. Smith is without doubt the best and widest known evangelist produced by the race. Her travels have covered a wider range of territory and among a greater number of the human race than any other person of the race. She has labored among the millions of India with Bishops J. M. Thoburn and Wm. Taylor. Her work there resulted in the conversion of thousands. She then came to Europe and worked among the laboring class, and in come cases was premitted to speak before members of the royal families.

Her work in the United States is in evidence in almost every State and Territory in the Union. Through all of these years approaching forty, she has been diligent and successful in leading men and women into light. She came to the Congress to conduct the evangelistic services. Her work was most acceptable and the vast audiences, sometimes reaching ten thousand persons, were stirred by her songs, prayers and direct appeal. The closing service of consecration was made memorable by her fervent and inspiring prayer.

One of the most permanent institutions of her life's work is the Amanda Smith Orphans' Home, Chicago, Ill. In this work she has been aided by many of her devoted friends among whom she labored in years gone by.

Resolutions Adopted by the Congress in Its Closing Session

Whereas, The Negro Young People's Christian and Educational Congress, composed of over 5,000 delegates from different parts of the United States, has been in session here during the past week,

and has been eminently successful in creating great interest in its deliberations among all classes of citizens, and in accomplishing the aims and objects of its promoters; and

Whereas, This success is mainly due to the untiring efforts of Prof. I. Garland Penn, A. M., who first conceived the idea of holding the Congress, and of the Rev. J. W. E. Bowen, Ph. D., who from the beginning of this movement has ably assisted Prof. Penn in making this Congress the greatest assemblage of Negroes ever held in our history; and

Whereas, The Rev. Wesley J. Gaines, D. D., Chairman of the Board of Directors and President of the Congress, and all other officers thereof, the various newspapers, schools and institutions of learning, churches and railroads have contributed greatly to this success; therefore be it

Resolved, That the thanks of this Congress are hereby tendered to Prof. I. Garland Penn, the Rev. J. W. E. Bowen, the Rev. Wesley J. Gaines, and to all other officers and agencies by whose efforts this Congress has been made a powerful instrument in the work of uplifting the Negro race.

Comment of Rev. W. P. Thirkield, D. D.,

Corresponding Secretary Freedmen's Aid and Southern Education Society, Cincinnati, Ohio

I regard the convention at Atlanta as the most significant and hopeful event in the history of the Negro race. The presence of thousands of educated, aspiring members of the race, the scores of noble addresses which breathed such a high moral tone, the spirit of self-sacrificing service for their fellows which was manifest—in fact, the entire character and spirit of the gathering from its inception to its close were such as to mark a new era in the history of an aspiring race. The published proceedings are certainly worthy of large circulation, and the reading of these addresses must be an inspiration to all friends of humanity.

CHAPTER CXXV

WHAT SHOULD THE NEXT CONGRESS DO?

Rev. I. B. Scott, D.D., Editor Southwestern Christian Advocate, New Orleans, La.

Since it has been determined to hold another Negro Young People's Christian and Educational Congress in 1905, it is altogether fitting that consideration should be given the question, what additional features should be brought forward in that meeting that were not presented in the one held in 1902. Let is be understood in the outset that this question is suggested without any thought whatever of reflecting on the Atlanta gathering in any sense. That was indeed a magnificent success and those who planned and conducted it are deserving of the highest possible credit. But it is evident that some features may be added to the next which will, I think, go a long way toward furthering the purpose of the organization.

In the first place, I am confident that the masses would be all the more interested in the Congress if they were asked to send up reports from the various committees to be represented. These reports might set forth the conditions prevailing and the public needs of the people. On some forenoon or afternoon set apart for the purpose during the Congress a great central meeting should be held, at which all the reports could be handed in, and meanwhile as many two or three-minute statements, or speeches, if that term be preferred, be made by those who thus represent the poeple as the time will allow. There would not be sufficient time for all to speak, but a large number could, which, to my mind, would greatly popularize the movement. It would seem that the people were expecting something of the kind during the Atlanta Congress, for I was asked by a large number to tell them where to report.

In the second place, I suggest the establishment of a permanent

committee or bureau of statistics which shall, before the assembling of the Congress, ascertain facts and figures as to what the race has accomplished and is doing educationally, including their institutions of learning and the property accumulated and taxes paid in various States; the business enterprises owned, and such other information as may be published in pamphlet form or included in the Souvenir Program, thus giving that volume special value.

Then, too, I think at least one great religious meeting should be provided for, to be conducted in such manner as will be most helpful and appropriate. An hour or more spent in prayer, praise, etc., would not only prove profitable to those particiating, but would signify to the world that the young Negro recognizes the hand of God in all that relates to his remarkable history of the past and his hopes for the future as well. Finally, it is useless to suggest to the management that the programs for the daily sessions be shortened in comparison with those of 1902, since I am sure they desire this as much as any one else can. The responsibility for the length of the programs rests very largely with others than the managers, for it would require an unusually cold-blooded set to refuse the appeals made by influential individuals on behalf of their talented friends whose names they desire to appear. To refuse some people is to be guilty of an unpardonable offense and thus open one's self to never-ending criticism, and yet it is evident that those who make the program for the next Congress must consent to pay this price for the honor they occupy, they must refuse very many if the speakers who come last are to have a fair chance to be heard.

What Should the Next Congress Do?

Prof. J. W. CROMWELL, Washington, D. C.

The next Congress should resolve itself into sections as affording more exhaustive treatment, more definite and practical conclusions. Deliberation and discussion must supplement demonstration not merely as a sequence, but as preceding definite action along given lines.

Academic discussion has no rightful place in a Congress whose

avowed purpose is so ambitious and whose influence so far reaching.

As transcending the details indicated, I would suggest two dominant notes which the Congress should sound:

First. The unification of rival religious bodies, identical in belief and polity, for *three hundred and sixty-five* days in a year, instead of three days in a thousand, would be an immense step towards making the Negro united.

If the Negro can not utilize the results of his past religious environment so as to meet the conditions of the 20th century; if he can not enforce the proposition that ethnical ideas respecting religious organizations are valuable only in these broad and elastic enough for all who insist on the ethnic ideal as essential if not fundamental, our Congresses will be "as sounding brass, or a tinkling cymbal."

Second. The consolidation of the race schools for higher and industrial education controlled by us, not only on economic grounds, but in the interest of intellectual culture and industrial skill.

Colleges that should be grammar schools; universities that are colleges only by courtesy; degrees that represent dollars and not scholarship should have a thorough ventilation, in order that the standard for scholarship and industrial efficiency be raised, causing a higher opinion to be spread among those who ultimately determine our place in the civilization of the age.

What Should the Next Congress Do?

Rev. Bishop ALEXANDER WALTERS, D. D., Jersey City, N. J.

The union of all the colored denominations of America is a splendid idea and should meet the approbation of all thoughtful men and women of our race. This idea was crystalized by Profs. I. G. Penn and J. W. E. Bowen and their associates at the recent conference of the Young People's Christian Educational Congress held in August last at Atlanta, Ga. They deserve the gratitude of the entire Negro race for the splendid result eminating from that conference. The congress indeed marks a new epoch in the history of our race.

It will require considerable ability and task to continue this well begun work. The union of the race is needed in order to advance more

rapidly than heretofore the interests of the Negro. The American people love a big thing whether it be a magnificent building, huge trust or a religious organization. They like things on a grand scale. The biggest thing that the Negro can present to the world is a union of his religious forces. We can do more through it to solve the problem than anything else of which I am cognizant.

First of all, this organization is to encourage the development of Christian character.

This organization is to encourage manhood rights. Great wisdom is needed on our part in order to advance our cause with the least friction possible. The nerves of the patient prejudice, are so sensitive that he must be handled with the greatest care; hence to deal with this question successfully, will require our most mature judgment. While there is nothing else for us to do but stand up for principle and struggle for our every right, yet it must be done in a courteous, manly spirit, and not in the spirit of strife.

We need to continue to teach our people race pride, teach them self respect, tell them to lift their heads and remember that they are in the image of God as all other men, though that image be in ebony.

Lastly, this organization should discourage the African Emigration idea. It is our duty to impress the masses of our people that this is the greatest country in the world. Since the Negro has aided in the development of this country, he should remain here to enjoy its splendid civilization.

CHAPTER CXXVI

THE FUTURE OF THE CONGRESS MOVEMENT AND SUGGESTION

By I. Garland Penn

Now that the Negro Young People's Christian and Educational Congress stands for a united people in religious, moral, educational and social endeavor and is permanent as a movement, there are certain important lines this federation of interests may pursue, looking to definite results.

First. There ought to be a meeting of the Business League, the Afro-American Council and the Congress and the work of each organization thoroughly defined, upon the basis that these National organizations about cover every endeavor the united race needs to do for their uplift and salvation.

Second. Sufficient Commissioners should be appointed, in addition to those already appointed, to cover every county in the United States and these Commissioners file reports at each triennial meeting concerning religious, moral, educational and social status of our people in their counties.

Third. In future meetings delegates should be instructed to bring reports from their churches and people giving information such as might be collected, collated and published and a committee be appointed to receive them.

Fourth. Each session of the Congress should study some definite phase of our progress as well as our needs and a volume published giving the findings, of which this should be volume No. 1. This would give us a record on the past, present and future of the race that would be of great value.

Fifth. The Congress should seek to get the American Press thoroughly in touch with Negro progress, and maintain, if not now, in the future, a Press Committee, the chairman of which, or some one representing the committee, give facts on the bright side of the race question regularly to the press of the country.

Sixth. State Christian and Educational Conferences meeting the year previous to the Triennial meeting of the National Congress.

CHAPTER CXXVII

THE ORIGINATOR AND HIS WORK

By Prof. J. W. E. Bowen

HIS BIRTH AND EARLY LIFE

I. Garland Penn represents in his ancestry, birth and culture, the best elements of the race in the proud commonwealth of Virginia and the best opportunities for development that could be afforded. His parentage stood for morality and genuine piety and for faithfulness in the stormy days of the nation. Young Penn was born at New Glasco, Amherst County, Virginia, and at an early age removed with his parents to the "Hill City" of Virginia—Lynchburg, where he began his school days at about five years of age. He disclosed early in life the elements in life that have since made him known throughout the nation. His school days were characterized by steadiness, studiousness and a gradual up-grade in achievement. Those who knew him could easily have seen in him the prose of the poetry: "The boy is father to the man." Pursuing his course of study, he was graduated with honor from the High School with satisfaction to his teachers and credit to himself.

PROF. I. GARLAND PENN, A.M.

HIS LITERARY LIFE

After graduating from the High School of Lynchburg, Virginia, he became principal of the public schools of Lynchburg and the editor of a newspaper published in that city. Shortly afterwards he was associated with Dr. Henry Davenport Northrup, of Chicago, in the pre-

paration of the "College of Life" or "Self Educator," which had a very wide circulation. He was also one of the editors of the book, "Seven Graded Schools," published by the Methodist Book Concern. His next effort was the production of the Afro-American Press. This was the only book of its kind and revealed him to be a careful, painstaking literary student. This book has become an authority upon the subjects discussed.

Bishop Vincent said of it: "The pen is the sword of the African, by which he will win place and power. The present volume is a library of valuable history and biography, and a picture gallery as well." Bishop Ninde said: "You have done a valuable service to your wide-awake and progressive race and to the general public." The Indianapolis News said: "This book will certainly take its place as a standard authority on the subject of the Afro-American Press." Frederick Douglass said: "The Afro-American Press is the most valuable record that has come to my knowledge of the intellectual toils, trials, triumphs of aspiring colored men in the United States." Prof. Scarborough said: "The Afro-American Press, by I. Garland Penn, I regard as a great book." Dr. W. F. Oldham speaks of Mr. Penn as "A clear-headed, warm-hearted, forceful leader," while Bishop Joyce regards his as "well educated, a thorough Methodist and as one who has produced a book that deserves a wide distribution, for it will enkindle hope and great inspiration in many a well-nigh discouraged but brave and battling spirit."

In the next place Mr. Penn has written for a large number of magazines and newspapers, including the American Press Association and the Sunday-School Journal, the A. M. E. Review and the Christian Educator. In 1900, Rust University conferred upon him the degree of Master of Arts.

HIS PUBLIC SERVICE AND EXECUTIVE ABILITY

No man among us has been more severely and thoroughly tested as to executive ability and faithfulness in attention to details.

Three great important events in his life stand out prominently in evidence of this statement. In 1895 he was appointed Chief Commissioner of the Negro Exhibit of the Cotton States and International Ex-

position, Atlanta, Georgia. It was his duty to plan what exhibits should be put forward, their arrangement and display, the general order of the building and bring the enterprise to a successful close. He traveled incessantly and looked into every phase of the race's life and became thoroughly acquainted with what had been accomplished. He had associated with him such wise, far-seeing and strong men as Prof. B. T. Washington, LL.D., Prof. W. H. Crogman, Litt.D.; Bishop Abram Grant, Rev. E. R. Carter, D.D., Rev. W. J. White, D.D., Prof. R. R. Wright, LL.D., and others. These men stood by the work nobly and rendered service without which Prof. Penn would have been crippled and hindered. The tact, faithfulness, thoroughness and honor with which he executed his office is seen in the confidence and high esteem expressed for and in him by the leading business men of Atlanta and the country. Many of these were officially connected with the Exposition in its management. Space can be only given to the following:

MR. I. GARLAND PENN: The exhibit was unquestionably a great credit to the race, and the discretion and taste manifested in the selection and arrangement clearly demonstrated that it had been placed in most capable hands. At no time, perhaps, in the history of this country, has the progress of the colored race been better illustrated, and the "Negro Exhibit" at the Atlanta Exposition cannot but redound to the benefit of the race and give new impetus to higher education and greater proficiency in all the pursuits of life. Sincerely yours,

HOKE SMITH,
Secretary of the Interior, Washington, D. C.

MR. I. GARLAND PENN: It affords me pleasure to state that you arranged the exhibit in the Negro Building of our Exposition that reflected credit upon your race and was one of the great attractions of the Fair. You, as chief of that department, managed it to the entire satisfaction of the Board of Directors and in such manner as proved that we made no mistake in making you chief of that department.

Yours truly, W. A. HEMPHILL,
First Vice-President.

TO WHOM IT MAY CONCERN: This is to certify that I have known the bearer, I. Garland Penn, since 1894, when he was placed in charge

of the Negro exhibit of the Cotton States and International Exposition. His work there was carried out with great zeal, ability and fidelity and the exhibit collected and arranged by him was one of the most interesting and important features of the Exposition. Having been connected with the Exposition as Chief of Publicity and Promotion, I was in a position to know the facts as above recited. W. G. COOPER.

As a director and member of the Committee on the Negro Exhibit of the Cotton States and International Exposition Company, I had occasion to know something of the energy and ability of the Commissioner, and it gives me pleasure to bear testimony to his zeal and efficiency. I feel assured the success of the Negro Exhibit and the great good to the race resulting therefrom, was largely due to the intelligent management by the Chief of the Negro Department, I. Garland Penn.

Respectfully, GEO. W. HARRISON.

MR. I. GARLAND PENN: It affords me pleasure to say that as Chief of the Negro Department, chosen by your fellow Commissioners from the several Southern States; to take charge of their exhibit at the Exposition held here last fall, your work was comprehensive and successful; your personal and official conduct in every way commendable and the exhibit the most complete ever made, illustrating the progress of your race as free men and citizens. Yours truly,

RUFFUS B. BULLOCK,
Vice-President C. S. & I. E.

TO WHOM IT MAY CONCERN: It gives me pleasure to bear witness to the excellent character and splendid ability of Mr. I. Garland Penn. I have known him for years as an earnest, progressive and successful teacher and writer. During his management of the Negro Department of the Atlanta Exposition, he displayed executive ability of a high order winning the confidence and esteem of the officers of the exposition.

Very respectfully and truly,
W. P. THIRFIELD,
President Gammon Theological Seminary, 1895.

It is highly gratifying to the race to have these unsolicited words of commendation from such high authority of Prof. Penn's faithfulness

to duty, largeness of plans and uprightness of conduct in such a delicate and trying position.

In the next place, Prof. Penn was the mover of the first Epworth League Convention in the South among our people. He succeeded in stirring the entire young host of Methodism to the necessity of holding this Convention in Atlanta. A few prophesied failure, but when the day came, the hosts came from every Southern State and some from the far west and east and the Moody Tabernacle was filled to overflowing with more than seven thousand persons. The Convention lasted three days and succeeded in awakening the young people along spiritual and moral reform lines to a degree never before experienced.

Third. Prof. Penn projected the Negro Young People's Christian and Educational Congress. He was its chief Executive officer and of its success the writer needs simply to say "look around you." Never before in the history of the race had such a movement come to pass. It was a Congress to study moral, social, educational and religious questions among the race. Throughout this Congress he displayed an executive ability in attention to details, in keeping track of finances and expenses, in keeping the press busy and in directing the moral forces at work that showed him to be a master of every situation connected with the Congress. He comes out of the Congress-movement with the confidence and approbation of the Auditing Committee representing the large denominations in the Congress.

But in all these matters it must not be forgotten that Prof. Penn is a churchman in high standing. The esteem in which he is held by the Board of Control of the Epworth League of the Methodist Episcopal Church and of which he is the Assistant General Secretary, may be seen in these words of Bishop Isaac W. Joyce, D.D., LL.D., President of the Board of Control:

"He has made a good impression on every member of the Board and upon all the church so far as his work is known. I believe he is the right man for the field and will be able to make great impression upon the minds and hearts of multitudes in the field he is appointed to cultivate. I believe in him thoroughly and trust him as a brother true in every way to Christ and his cause."

The Secretaries of the Freedmen's Aid and Southern Education So-

ciety thus speak of his work and character in the Christian Educator:

"Professor Penn is a great success as Assistant Secretary of the Epworth League, and his work has not suffered by his connection with the Congress, but, on the contrary, is greatly helped. For several years he has done most excellent work among the Epworth Leaguers in the South, and his occasional visits to the North have always been very helpful."

He is a member of the Executive Committee of the International Sunday-school Association to assist in the work of building of the race along Sunday-school lines.

He is in close touch with the ministry and laity of his church. His work is well attested in the fact that throughout the borders of Methodism, he is well known and beloved as a Christian brother of fine spirit and sensibility, a faithful officer; a careful business man and one of the most aggressive, wide-awake laymen among our large consecrated hosts.

The Board of Directors, men and women associated with him, the race at large and the church with which he is identified and who look upon him with prayerful interest, all unite in saying unto him: "Well done, faithful servant."

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